

THE PAHLAVI TEXT OF

THE VENDÎDÂD



EDITED BY

DARAB DASTUR PESHOTAN SANJANA, B.A.


EDUCATION
SOCIETY
PRESS
BYCULLA.



THE ZAND Î JAVÎT SHÊDA DÂD.





Shams-ul-Ulama Dastur Peshotanji Behramji Sanjana. M. A., Ph. D.
The Parsee Highpriest of Bombay.

THE ZAND Î JAVÎT SHÊDA DÂD

OR

The Pahlavi Version of the Avesta

VENDIDÂD,

THE TEXT PRESCRIBED FOR THE B. A. AND M. A. EXAMINATIONS OF THE UNIVERSITY OF BOMBAY,

EDITED,

WITH AN INTRODUCTION, CRITICAL AND PHILOLOGICAL NOTES, AND APPENDICES ON THE HISTORY OF AVESTA LITERATURE

BY

DARAB DASTUR PESHOTAN SANJANA, B.A.

BOMBAY:

PRINTED AT THE
EDUCATION SOCIETY'S STEAM PRESS.

1895

To

My Venerable Father and Teacher Shams-ul-Ulama

DASTURJI SAHEB PESHOTANJI BEHRAMJI SANJANA,

M. A., Ph. D.,

and

My most learned and esteemed friend,

DR. EDWARD WILLIAM WEST,

The best Pahlavi Scholars of the Day,

This edition of the

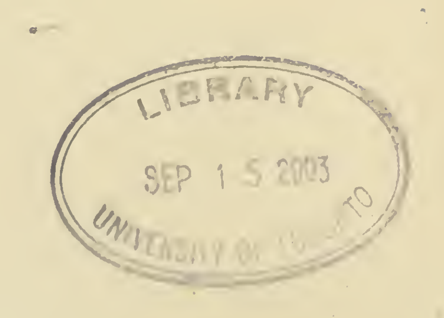
Pahlavi Text of the Vendidad

is most respectfully

INSCRIBED

BY

DARAB DASTUR PESHOTAN SANJANA.



PREFACE.

Forty-three years ago the first edition of the Pahlavi text of the Vendidad had been given to the public by Prof. Dr. Friedrich von Spiegel of the University of Erlangen. Since that time the study of Pahlavi has been extensively developed by the progress of linguistic research in the decipherment and interpretation of collateral Pahlavi literature. Consequently, a desideratum has been generally felt and acknowledged by students for a critical edition of the following text on the plan of Prof. Karl Geldner's new edition of the Zoroastrian Sacred Writings. In order to supply that want this second edition of the Pahlavi text of the Vendidad, Fargards I—IX. and XIX., is issued for the benefit of the Avesta and Pahlavi students in the Bombay University. It contains only that portion of the text which is prescribed for the B. A. and M. A. examinations of 1896-98. Here I have appended to the minute collations of the oldest extant manuscripts, many useful emendations and explanatory notes that were made by me for the course of the lectures I gave to the M. A. classes from 1889-94, in the Sir Jamshedji Jeejeebhai Zarthoshti Madressa at Bombay.

I must not conclude this Preface without tendering my warmest thanks to the *Savants* to whom this edition is respectfully dedicated, for their learned help and suggestions during the progress of this work through the Press. I am also very much indebted to the Trustees of the Victoria Jubilee Pahlavi Text Fund for their kind patronage of this work. Likewise, I have to thank Dr. D. MacDonald, the Registrar of the University of Bombay, for the kind loan of an old Pahlavi manuscript of the Vendidad belonging to the University Library.

DARAB DASTUR PESHOTAN SANJANA.

1st December, 1895.

AUTHORITIES.

1. Prof. Dr. Karl Geldner's new edition of the Avesta Vendidâd. (I am indebted to the German *savant* for forwarding me the advance proof-sheets of a volume which is yet unpublished.)

2. The late Prof. Westergaard's Edition of the Avesta, 1854.

3. Prof. Dr. F. von Spiegel's Edition of the Avesta and Pahlavi texts of the Vendidâd, 1853.

4. The Sacred Books of the East, vols. XVIII and XXXVII (especially the latter), Pahlavi Texts, Pts. II and IV, (which contain an English translation of the Dâdastân-î-Dînî and the Analysis of the Nasks contained in Bks. VIII and IX of the Dinkard) by Dr. E. W. West.

5. Sitzungsberichte der philosophisch-philologischen und historischen classe der k. b. Akademie der Wissenschaften zu Munchen: 'The Extent, Language, and Age of Pahlavi Literature,' by Dr. E. W. West.

6. The Pahlavi Dinkard, edited and translated by Shams-ul-Ulama Dastur Peshotanji Behramji Sanjana, M. A., Ph. D, vols. I.—VII.

7. 'A Pahlavi Grammar' by the same author.

8. Commentar über das Avesta, by Dr. F. von Spiegel, vol. I, 1894.

9. Annales du Musée Guimet, vols. XXI.—XXIV. "Le Zend-Avesta," par J. Darmesteter.

10. Encyclopædia Britannica, vol. VIII.

ABBREVIATIONS.

Av. for the Avesta.—Bk. for Book.—Bund. for Bundahish.—BU. for the MS. belonging to the Bombay University Library (without a kolophon.)—Chap. for chapter. —Comp. or cf. for compare.—DE. for the MS. of the Dinkard belonging to Dasturân Dastur Edulji Darabji Sanjana of Bombay.—ED. for the MS. written by the late Dasturan Dastur Edulji D. Sanjana —Farg or Fd. for Fargard.—Fol. for followed or following.—H. E. for Haug's Essays on the Parsees, ed. by Dr. West.—L. for line—L. for the L4 MS. belonging to the India Office Library in London.—ML. for the MS. formerly belonging to the late Mr. Mâneckji Limji Hâtarîa of Tehran.—Mod. for modern. —N. for note.—NM. for the MS. written in A. Y. 1177 by Mobed Jamshîd, son of Edal, son of Bahman, son of Jamshîd Jamasp-Asâ—Nom. for nominative.—Om. for omit or omitted.—P. for page.—Pahl. for Pahlavi.—Pers. for Persian.—Pl. for plural.—Pres. for present.—PB. for the most correct MS. belonging to my father's library.—P. V. for the Pahlavi Version.—Ques. for question.—RB. and BH. for the copies written by Dastur Rustomji Burjorji Sanjana (without any modern kolophon.)—Skr., or Sans., for Sanskrit.—SP. for Prof. Spiegel's edition of the Vendidad.—Trans. for translation.—Vd. or Vend. for Vendidad.—Vol. for volume.—W. for word.—W. or Wd. for Westergaard's edition of the Avesta.—Yas. for Yasna.

CONTENTS.

CONTENTS.

APPENDICES.

INTRODUCTION.

The Pahlavi text of the Vendidâd, which is technically called the *Zand î Javît Shêdâ Dâd*, contains a literal translation of the Avesta Vendidâd interspersed with explanatory meanings of difficult expressions, occasionally with long glosses or comments on certain important precepts. It is extracted from the *Zand-i-Avasta* of the Vendidâd, which includes the Avesta text with its Pahlavi word-for-word rendering and commentary.

The name Vendidâd is a corruption of the original Avesta title **Vîdaêvô-Dâta**, 'the Law that is opposed to Evil,' or, literally, 'the anti-demoniac Law,' since the whole Law runs over a larger work which is entitled the *Vendidâd Sâdah*, wherein the text of the Yasna, the Visparad and the Vendidâd are intermixed for ceremonial purposes. The text of the Vîdaêvô-Dâta forms the Nineteenth Book in the Zoroastrian Avesta. It is one of the two *Nasks* or sacred books out of the 21 volumes of the Avesta literature, which have in entirety survived to the present time.

The Avesta, inadvertently often called the Zend-Avesta, is the name applied to the sacred books or texts of the religion of **Zarathustra Spitama**, the son of Pourushaspa, a descendant of the royal family of the Peshdadian monarch *Thraêtona* or Frêdûn. This religion is authorized as the Revelation of the Deity, Ahura Mazda, unto man through His chosen Prophet Zarathushtra (Zoroaster). **Mazdâo frasâsta Zarathushtrô fraokhta**, "Ahura Mazda revealed it and Zarathushtra promulgated it." The word *Avesta* means "the supernatural or revealed learning." Haug derives it from the Vedic root *â* and *vid* 'to know,' of which *vista* is the past participle. Hence, it corresponds with the name *Veda* of the Brahmanic scripture. A more reliable derivation of this name is suggested to us by M. Oppert (*vide* 'Journal Asiatique', 1872, I, 295) on the basis of the expression *apariy* **âbastâm** *upariyâyam*, 'I should govern according to the Law,' in the Inscriptions of Darius, which accounts for the correctness of the ancient form *avastâ* generally used in Pahlavi.

a

The name Avesta signified, under the Arsacidæ and the Sassanidæ, the sacred texts of the Zarathushtrian Revelation, and the language in which its religion had been declared to the world, was then properly called "the language of the Avesta." This Arian dialect has been purely out of use since Alexander's conquest of Persia. It is allied closely to Sanskrit, and is the parent of Old Persian, *i. e.*, of the official language of the *Achæmenian* kings in their Cuneiform Inscriptions. The existing Avesta, according to Dr. Geldner, is "about twice as large as the *Iliad* and Odyssey put together. Not only amongst Iranian languages, but amongst all the languages of the Indo-European group, Zend takes one of the very highest places in importance for the comparative philologist. In age it almost rivals Sanskrit; in primitiveness it surpasses that language in many points."

We have remarked that the language of the Zoroastrian Scriptures has been erroneously called in modern times the Zend or Zend-Avesta language. Erroneously, of course, because the word *zand* is a corruption of the Avesta expression *âzaintish* (from *zan* 'to know') which means 'explanation.' The Av. words *âzainti* and *paiti-zainti* give us evidently the present corrupt forms of Zend and Pâzend. The word *zand* does not designate any Avesta text or language, but simply means a commentary or interpretation, a version or explanation. Consequently, Zend-Avesta, or properly *Zand-î-Avastâ*, means the Avesta written with the commentary upon it. The language of the Zoroastrian Prophecy must not be called the *zand* of the Avesta, since the word *zand* is used as a common substantive in the sense of a commentary. The error of commonly using the name Zend for the language of the Avesta is owing to the fact of most of the Avesta MSS. or texts having been written together with the *zand* which comprises a word-for-word translation, parenthetical explanations, and long glosses in Pahlavi. The name 'Old Bactrian' is also applied, though wrongly, to the language of the Avesta, on the ground that Bactria was the seat of the first Zoroastrian proselyte king Vîshtâspa or Gûshtâsp; whereas according to the birth-place of the Avesta, it should be designated 'the language of Eastern Iran.'

The existing books and fragments of the Avesta form the surviving remnant of an extensive literature that had been preserved in the Royal

Treasury of Zoroastrian monarchs before the conquest of Persia by Alexander. We learn from the Sassanian tomes that the original Parsee Scriptures comprised twenty-one *Nasks* or sacred books, whereof two (1-2) have been preserved almost in their entirety, and four (3-7) have been partially transmitted to the present time; *viz.*, (1) the *Vendidâd*; (2) the *Stût Yasht* (*Staota-yêsnya*), which seems to have included the known books of the *Yasna* and the *Visparad*; (3) the discovered fragments of the *Huspâram Nask* in the *Aîrpatastân* and the *Nîrangîstân*; (4) the *Bagân Yasht*; (5) the *Hâdokht*; and (6) the *Vîshtâsp-Sâstê*. Of the twenty-one Nasks nineteen had been found out, collected and revised, by the order of the State, by Dasturân Dastur Âdarbâd Mâraspend, in the time of Shahpuhr II. of the Sassanian dynasty (A. D. 309-379). Two of the Nasks, namely the *Nâdar* and the *Vashtak*, had been wholly lost or destroyed before the Sassanian epoch began.

From the analysis of these twenty-one Nasks, given in the Eighth Book of the Pahlavi Dinkard, which is deciphered and made intelligible to scholars by the indefatigable labour and intelligence of Shams-ul-Ulama Dastur Dr. Peshotamji Behramji Sanjana and Dr. E. W. West, it is not difficult to form an adequate idea regarding the whole extent of the primitive Zoroastrian literature. The authenticity of this Pahlavi analysis is confirmed by M. Darmesteter, who observes in 'Annales du Musée Guimet' that the numerous unedited fragments of the Avesta of which a large portion may be identified without any difficulty or uncertainty, with such and such passages analysed by the Dinkard, prove that the literature described by the Dinkard is a literature, real and authentic, and that the very sample of the analysis of the Vendidâd and the Nirangistan, proves to us the general fidelity of this analysis.[1] In his Introduction to the Pahlavi Texts, Part IV., Dr. West, too, remarks that the writer of the

[1] *Vide* 'Le Zend Avesta,' troisième volume, Chapitre I:—"D'autre part, les nombreux fragments inédits que nous publions dans ce volume, et dont un grand nombre se laissent identifier sans peine et sans incertitude aucune avec tel ou tel passage analysé par le *Dinkart*, prouvent que la littérature analysée par le *Dinkart* est une littérature réelle et authentique et nous font toucher du doigt les Nasks sassanides." . . . . "Mais ces réserves faites, l'exemple mêm des analyses du *Vendidâd* et du *Nirangistân* nous prouve la fidélité ordinaire du cette analyse, fidélité telle que, pour nous retrouver dans la suite des idées du *Nirangistân*, nous n'avons pas en d'autre guide que l'analyse du *Dinkart*." (pp. VIII—X.)

analysis had entirely relied upon the Avesta texts and their Pahlavi version. "It is evident, however, that all the Nasks have accumulated around the Gâthâ centre of the *Stût-Yasht*, and that this Gâthâ centre in the earliest Sassanian times was neither more or less extensive than it is at present. The age of Gathic composition had so long passed away in the time of the earliest Sassanian monarchs, that the sages whom they appointed to collect and re-arrange the sacred literature, were unable to fully understand many of the stanzas they had to translate into Pahlavi, much less could they have added to their number. How far they may have been able to write ordinary Avesta texts is more uncertain." In the German journal "Sitzungsberichte der philosophsch-philologischen und historischen classe der k. b. Akademie der Wissenschaften zu Mûnchen," the same scholar refutes the allegation that 'the account of the Nasks in the Dinkard may have been based merely on old records.' "It might be argued," he says, "that the account in the Dinkard may have been compiled merely from old records, and not from the Nasks themselves; but the fact that the writer in the Dinkard attempts no description of the two Nasks which had not reached him, is rather against this view. We have, moreover, references made to several of the lost Nasks in Pahlavi works which can hardly be considered older than the Dinkard. Thus, the *Shâyast-lâ-shâyast* quotes passages from no less than thirteen of the lost Nasks, the *Vijîrkard î Dînî* quotes from three, and *Manûshchîhar* and *Zâdsparam* also quote from three."

Consequently, it is proved beyond any doubt that the author of the analysis of the Avesta literature, which is given in the Dinkard, had been in the possession of both the Avesta and Zend texts, and had not relied upon old records or traditions for their contents. The surviving books of the Avesta, when compared with their respective synopsis of contents, furnish us with the most satisfactory evidence.

An approximate conception as to the original bulk of the Avesta, can be drawn from the Dinkard with a purely arithmetical calculation. The twenty-two chapters of the Vendidâd, which form the nineteenth Nask and contain about 23,000 Avesta words, are condensed by the writer into about 1,270 words of the Pahlavi contents. As the Dinkard con-

denses the contents of other Nasks in a due proportion, it is possible to assume that the entire literature as described by the Pahlavi writer, contained about 350,000 words equal to about fifteen quarto volumes of the size of the Vendidâd. Very likely the Nasks were even far more extensive in their original bulk, because we do not learn from the Dinkard any data as to the exact extent of the Gathic literature in the Avesta period. It has been believed from the intrinsic condition of the surviving Gathas, that they are not preserved in entirety, and that the five Gathas had greatly lost in their original extent during the calamities that had been brought upon Irân by Alexander. The primitive bulk of the Parsee Scriptures, therefore, must have been even much larger than the extent that is calculated and drawn from their history given in the Sassanian Pahlavi literature.

According to the ninth question in the Third Book of the Dinkard, and the beginning introduction of the Eighth Book, the entire sacred Avesta comprehended 21 books which were classified under three heads: (1) the **Gâthic** lore, which treats of spiritual knowledge, duties and good works; (2) the **Dâtic** group, which treats of the Law referring to this worldly existence, knowledge, duties and good works; and (3) the **Hadha-Mâthric** learning, which relates to the matter and spirit that subsist together between the spiritual and material worlds. The three metrical lines of the **Yathâ Ahû Vairyô**, the principal basis of the Avesta, underlie this triple division. The first line indicates the *Gâthic* books, the second the *Hadha-Mâthric* books, and the third the *Dâtic* or Legal books. Again, in conformity to the twenty-one words of the *Ahuna Vairya*, there are twenty-one parts or Nasks of the sacred literature. The order in which the twenty-one words of the *Yathâ Ahû Vairyô* are applied to the twenty-one Nasks, is as follows:—(1) *Sûdgar*, (2) *Varshtmânsar*, (3) *Baga*, (4) *Dâmdâd*, (5) *Nâdar*, (6) *Pâjag*, (7) *Ratû-dâd-hâitê*, (8) *Barîsh*, (9) *Kashkîsrôb*, (10) *Vîshtâsp-Sâstê*, (11) *Vashtag*, (12) *Chîtra-dâd*, (13) *Spênd*, (14) *Bagân-Yasht*, (15) *Nîkâdûm*, (16) *Ganbâsarvichat*, (17) *Hûspâram*, (18) *Sakâdûm*, (19) *Javît-Shêdâ-Dâd* (*Vendidâd*), (20) *Hâdôkht*, and (21) *Stût-Yasht*. According to the triple division corresponding to the three metrical lines, this order of enumeration undergoes a slight change, because under the category of the Gathic lore are given

the seven Nasks :—(21) *Stût-Yasht,* (1) *Sûdgar,* (2) *Varshtmânsar,* (3) *Baga,* (11) *Vashtag,* (20) *Hâdôkht,* and (13) *Spend,* which more or less closely treat of the subject of the Gathas. Under the *Hadha-Mâthric* group Nos. 4-10 are regularly arranged:—*viz.* (4) *Dâmdâd,* (5) *Nâdar,*(6) *Pâjag,* (7) *Ratû-dâd-haîtê,* (8) *Barîsh,* (9) *Kashkîsrôb,* and (10) *Vîshtâsp-Sâstê* ; and under the seven *Dâtîc* or Legal Nasks are mentioned : (15) *Nîkâdûm,* (16) *Ganbâsarvîchat,* (17) *Hûspâram,* (18) *Sakâdûm,* (19) *Javît-Shêdâ-Dâd,* (12) *Chîtradâd,* and (14) *Bagân-Yasht.**

I. The Nask which corresponds to the twenty-first word *Vâstârêm* in the *Yathâ Ahû Vairyô,* or the *Ahuna-Vairya* prayer, is the **Stût-Yasht,** the Pahlavi of the Avesta *Staota-Yêsnya.* It is the first Nask in the Ravâyats and the last one in the enumeration of the Dinkard. According to the former this Nask contained thirty-three chapters, of which the Gathas formed the most essential part. The *Stût-Yasht* comprises more than half of the Avesta text of the Yasna. It begins with the words *Vîsâi vē Ameshâ-Spentâ* (see *Shâyast-lâ-Shâyast,* Chap. XIII, 1; S. B. E., Vol. V., Pt. I.) in Yasna XIV. 1, and ends with Yas, LVIII. It excludes Yas. XIX. to XXI., LII., LVI., LVII., and reckons the *Yasna Haptanghâiti* as one single chapter. The whole is interspersed with passages from the *Visparad* V—XXIV. We know already the contents of this Nask from the Avesta text of the Yasna now extant.

*5. Manîtûnîshnê î dîn î Mazdayasnân bajêshnê sê :—Gâsân î hait avartar maînû dânêshnîh va maînû kârîh ; va Dâtê î haît avîrtar stî dânîshnîh va stî kârîh ; va Hâtê-Mânsarîk î haît avîrtar âkâsîh va kâr î madam zak î myân hanâ dô. 6. Va chîm î sê bajêshnîh î dîn manîtûnîshnê î nakîzê haît î vîspê dânîshnê va kâr va âînînê î hamdîn dânîshnê va kûnîshnê hanâ sê î nîpêshtê. 7. Ghalach Ahûnavar î dîn manîtûnîshnê bûn sê gâs ; zak î fratum gâsânîgîh va zak î dêdîgar hâtê mânsarîgîh va zak î sêdîgar dâtîgîh avartar va mahêst.

8. Avash hûmant hûmand bajêshnê bâhar .vîstô-aêvak î karîtunîyênd Nask. 9. Haft gâsânîk mêman ôl gâsân vâbîdûnt yêkvîmûnêt avashân shêm zak î gâsânîk yasht nîrang î haît Stût-Yasht va Sûdgar va Varshtmânsar va Baga va Vashtag va Hâdôkht va zak î zak gâsânîk vâbîdûnt yêkvîmûnêd Spênd. 10. Va haft hâtê mânsarîk shêm Dâmdâd va Nâdar va Pâjag va Ratû-dâd-haîtê va Barîsh va Kashkîsrôb va Vîshtâsp-Sâstê. 11 Va haft dâtik mêman ôl dâtik vâbîdûnt yêkvîmûnêd avashân shêm zak î dâtik Nîkâdûm va Ganbâsarvîchat va Hûspâram va Sakâdûm va Javît-Shêdâ-Dâd va zak î ôl dâd pavan javît shnûmanîh vâbîdûnt yêkvîmûnêd î Chîtradâd va Bâgân-yasht. 12 Va patsârê Sûdgar va Varshtmânsar va Baga va Dâmdâd va Nâdar va Pâjag va Ratû-dâd-haîtê va Barîsh va Kashkisrôb va Vîshtâsp-Sâstê va Vashtag va Chîtradâd va Spênd va Bagân-yasht va Nîkâdûm va Ganbâsarvichat va Hûspâram va Sakâdûm va Javît-Shêdâ-Dâd va Hâdôkht va Stût-Yasht. (Dink., Bk. VIII, Cp. I, §§ 5-12)

II. The *Sûdgar*, the *Varshtmânsar* and the *Baga* contain each twenty-two sections corresponding to the twenty-two chapters of the Gathas.

The **Sûdgar** is the first of the Nasks described in the Dinkard, and the second of the Gathic classification. It has twenty-two *fargards* containing commentaries upon the Gathas, of which a remarkable synopsis is preserved as follows in Pahlavi. According to the Sudkar Nask:—The *Yathâ Ahû Vairyô* is the foundation of the Revelation, and the formation or composition of the Nasks, is derived from it. The recitation of this *Ahunavar* formula gives power and success to the reciter. The *Ahunavar* is to be recited at the beginning of all actions, at the conferring of blessings, in doing homage to the Deity and other good spirits, for the purpose of overcoming evil or difficulties, for gaining success in a battle, before the sowing of seed upon one's land, before a marriage contract, before setting out on a voyage, etc. The excellence of purity and piety is the reward of Religion. The happiness of the next world is only given to the worthy on account of their love of righteousness. The utility of this life consists in obedience to the Divine will, in giving religious instruction with eloquence, diligence and energetic zeal; while the abuses of life result from greediness, want of energy, indolence, defilement or impurity, illicit intercourse, drunkenness, wicked association, apostasy, and selfishness. Ahura Mazda exhibits unto Zaratushtra the nature of the four periods in the millennium of the Prophet. Firstly, the golden period, in which the Deity revealed the religion to the Prophet. Secondly, the silver period, in which Vîshtâsp received the Zoroastrian religion. Thirdly, the steel period, in which the pious Atrôpât, son of Mâraspend, was born. Fourthly, the iron period, in which occurred the destruction of the reign of the Religion, and the disappearance of every kind of virtue, honour and wisdom, from the countries of Iran. It is the duty of a Zoroastrian to praise and invoke God before eating and drinking, and also on finishing; since the purity of the instrument of speech is owing to such praise of God. Talking during meals is sinful, for the effect of the prayer of grace is destroyed by speaking aloud. It is also sinful to molest the spirit of the pure and sacred fire, to make use of the fire with unwashed hands, and to taint it with one's breath in its use. He who provides care for the Sacred Fire, pays the greatest reverence unto Ahura Mazda. After the

passing away of every Zoroastrian to the spiritual world, one is not to augment the distress of the very spirit of life by making lamentation and weeping over the departed. "Thus say I (Ahura Mazda) unto thee, O Spîtâmân (Zaratushtra)! Let there be no breach of promise; neither when the contract was with the wicked, nor when it was with those of thine own religion." Whoever gives anything to the disciples of the Prophet, his rewards and recompense are just as though the thing had been given by him to the Prophet himself. The seven immortal rulers belonging to Khûniras are—(1) the many-seeded *Gaokĕrĕna,* (2) *Gôpaîtôshah,* (3) *Peshôtanû,* son of Vishtâsp, (4) *Frâdakhshtô,* the grandson of Hûshang, (5) *Ashavâzd,* son of Pôrûdakhshtô, (6) *Varâzak,* and (7) *Kaî-Khûsrô.* A wicked soul is not delivered from Hell till the future existence. It is a sin if a Zoroastrian respects or follows another who is unsteadfast in religion. The Zoroastrian should love and respect a good ruler, give to him the revenue of taxation or anything which is necessary for a good government. The extirpation of idolatry is an act of great merit. The Zoroastrian words of invocation are very effectual in a state of purity, while impure recitations of prayers and praises of God are ineffectual and sinful.

III. The **Varshtmânsar** Nask contains 22 Fargards with an introductory chapter on the incidents of the Prophet's birth, his first three utterances which defeated and suppressed wicked people, his religious profession and adoration of Ahura Mazda and His good spirit in the creation. On the birth of Zarathûshtra, trouble and difficulties fell among the idolators and wicked people; "light increased among the creatures, and every creature of the beneficent Sacred Being rejoiced, and talked of virtuous conduct." The Deity accepted the Prophet as the priestly master on Earth in these words:—"So should thou be the priestly lord as regards whatever righteousness I speak forth with righteous intelligence; thou art of very much value, thou art very righteous, thou art most intelligent, and thou wilt declare the Mazdayasnian Revelation to creatures of every kind." Thereupon Zarathûshtra replied:—"I am a worshipper of Ahura Mazda, I profess His religion." Then the Deity spoke to the Prophet thus: "Maintain this religion steadfastly, for through the assistance of this religion I, who am Aûharmazda, will be with thee, and the omniscient

wisdom becomes thine, and extends to thy disciples *Maidyômâh*, *Parshadgâv*, *Saêna* (*Dâyûn*), *Kaî-Vîshtâsp*, *Frashôstar* and *Jâmâsp*." Then followed a summary about the reverence of the sacred fires, the sacred waters, and the departed kinsmen. The twenty-two chapters, which followed the introductory section, were devoted to the commentary on the twenty-two chapters of the five Gathas respectively, and included explanations of the *Yathâ Ahû Vairyô*, the *Ashem-Vohû*, and the *Yênghê-Hâtâm* prayers. (Comp. *Yasna* XIX, XX and XXI.) We can trace Westergaard's fragment IV to the last fargard of the *Varshtmânsar* Nask, which corresponds to the prayer *Airyama Ishyô* in the last *hâ* or section of the Gathâs.

IV. The **Baga** (probably *Bagha*) was the third of the Nasks, and the fourth of the Gathic division. There were in it 22 sections, too, of which the first three, like the Varshtmânsar, corresponded exactly to the contents of the three *hâs* of the Yasna XIX, XX and XXI, which formed an analytical commentary in the Avesta language on the three Gathic prayers, *viz.*, the *Ahuna*, the *Ashêm*, and the *Yênghê Hâtâm*, likewise included in the *Bagân Yasht*. To this was added in the rest of the chapters a metaphysical interpretation of all the five Gathas.

V. The analysis of the Dinkard says nothing regarding the **Vashtag** Nask, which indicates that the writer had neither its Avesta, nor its commentary or Pahlavi version, accessible to him. This omission, however, confirms Dr. West's standpoint that the author had been helped in his work by purely authentic records of the Avesta, and had placed no reliance on indirect references or tradition.

VI. The **Hâdôkht** was the twentieth of the Nasks, and the sixth in the Gathic division. Its name occurs in the Avesta Yasna LIX, § 32, in the form *Hadhaokhta*. According to the Dinkard it contained three fargards, and is represented by a chapter on the efficacy of the *Ashem Vohû* (see the Yasht Fragment XXI in Westergaard), the Yt. Ft. XXII on the fate of the soul after death, the *Srosh Yasht Hâdôkht* (Yt. XI.), and the *Fshûsha-Mâthra* (Yas. LVIII). It treated of the nature of the spiritual benefit derived from the recitation of the *Ahunavar*; of the religious obligation of selecting and supporting the head high-priest; of the

twenty-one chieftains through whom the ceremonial of the sacred beings begins, and the government of the members of the community subsists; of the Zoroastrian duties in the five *gâhs* or periods of the day and night, and the duties regarding the *Gâhânbâr* festivals; and of the necessary recitations at the five *gâhs*, and the invocation of the several angels in each of them.

VII. The **Spênd** was the thirteenth of the Nasks, and corresponded to the word *anghêush* in the Ahunavar. This Nask was devoted to the biography of Zoroaster, and spoke of the earthly composition of the material body with the *Fravâhar* and the soul of the Prophet; of the nature of his spiritual birth in Heaven, and his material birth on Earth; of his conference with the Deity at thirty years of age, and the occurrence of seven such conferences in ten years. It described the many miracles and marvels attributed to the Prophet, which are collected in the Seventh Book of the *Dinkard*, and recounted in the Persian *Zaratûsht-Nâmah*. The same Nask gave the history of the Revelation, alluded to the conferring of the Divine Wisdom upon Zarathûshtra, his vision of the infernal region, the propagation of Zoroaster's knowledge of the Divine Revelation to the world, and his attraction of mankind to it. It further described the important events of the future ages until the Resurrection, *viz.*, the advent at different times of the future Prophets: *Aûshêdar*, *Aûshêdarmâh* and *Sôshâns*. Unfortunately no continuous Avesta text of the Spend Nask has as yet been discovered.

The **Hadha-Mâthric** Nasks:—

VIII. The **Dâmdâd** was the first of the Hadha-Mâthric division, and the fourth of the Nasks, corresponding to the word *athâ* in the *Ahunavar*. The brief substance of it in the Dinkard shows that it was a special book on the Avesta Genesis, or the history of the original Mazdian creation, upon which the contents of the *Bûndahîsh* was principally based, and to which reference was often made in the quotations from the Revelation. This is plainly indicated by a passage in the selections by *Zâdsparam*, wherein the author names the Dâmdâd Nask as the chief authority for the religious statements of the Bûndahîsh. Some isolated words seem to be extracted from this Nask, and quoted in a Pahlavi gloss to the second fargard of the Vendidâd, which points to the original spiritual creation of Ahura Mazda.

IX. The **Nâdar** or *Vakhtvar* Nask existed in the Avesta text under the Sassanidæ, and was available to the writer of the Dinkard. It treated of astronomy and astrology. As its interpretation, or Pahlavi version, had not reached him, the author, according to the Dinkard, did not attempt to give its contents.

X. The **Pâjag** Nask was the third in the Hadha-Mâthric division, and the sixth in the enumeration of the Dinkard. The existing Avesta texts of the five *Gâhs* and the *Sîrôzâ* belonged to it. It treated of the relation between the respective Avesta prayers and the different periods of the day and year; of the preparations and ceremonials for the *Gâhânbâr* festivals; of the appointed place and donations for them; of the consecration of the body-clothing in honour of departed relatives. It also taught the great needfulness of observing, in honour of the dead, the ten *Favardîgân* days which form the end of the winter or year; the "extreme importance of liberality and bounty" at that time; the duty of the priests in interceding for the poor, for the sake of teaching them proper morals and religious actions; "the great meritoriousness of participating in public observances, and the grievous sinfulness of disliking to attend at them;" the religious names of the twelve months, and the thirty days of every month, and the reason of the name of each of them.

XI. The **Ratû-dâd-haitê**, the Dâmdâd, the Kashkîsrôb, and the Vîshtâsp-Sastê Nasks, are summarised by the Dinkard in a very few words. The Ratû-dâd-haîte contained details regarding all the important religious customs which must be enforced; the qualifications and worthiness of a sacerdotal leader for government; the demonstration of the assembly of the Ameshaspends; the ceremony and sacred instruments used in the ritual of the sacred beings; the business of the *Zôti* and the *Râspî*; and the greatness of the help vouchsafed unto man by Aûharmazda for good works.

XII. The **Barîsh** Nask contained solutions regarding many interesting ethical questions, such as the "ill-advisedness" or evil of falsehood, avarice, and ignorance about religion; the blessing and curse of a good or evil conscience. It likewise treated of the Avesta ideas regarding the human nature and desire, faith and destiny, good and evil habits,

diligence, modesty, education, impiety, lust, wrath, friendship, enmity, opulence and destitution, happiness and misery of this world, the understanding and the mind, the body and the soul, Heaven, Hell, and future existence. No fragment of the Barish is transmitted to us.

XIII. The **Kashkîsrôb** taught the right method of the preparation and precautions indispensable in the performance of the ritual for the sacred beings, which would result in the victory of the good, while it denounced the ignorance, or superstition, and carelessness that would lead to the development of evil habits in this world. This Nask commended the sublime Gathic prayers which were taught by the Deity unto the Prophet, and are named the *sâstê* or divine teaching.

XIV. The **Vîshtâsp-Sâstê** corresponded to the tenth word *dazdâ* in the Ahunavar, and was the last Nask in the Hadha-Mâthric group. The name of this Nask signifies 'the divine instruction or teaching unto Vîshtâsp.' It contained, according to tradition, sixty fargards, of which only eight were recovered after the time of Alexander, and are preserved in the Avesta texts of the *Vîshtâsp-Yasht* and the *Afrîn î Zarathûshtra* (Yt. XXIII and XXIV), which are now existing. This Nask described the temper, character, demeanour, wisdom, learning and legal knowledge, worthy of a good sovereign; the principles of a good government; and the confirmation of the Divine will through a religious sovereign. It further referred to the 'visible coming' of the Archangels to the king's metropolis, their imparting of God's message unto *Vîshtâsp*, the acceptance of the Mazdayasnian Revelation by the "obedient king" *Vîshtâsp*, and his religious triumph in his battle against the idol-worshipper *Arjâsp*, the *Khyonian*. It is the principal source of the *Zaratusht-Nâmah* and the narrative of Gûshtâsp's reign in the *Shâh-Nâmah*.

The **Dâtic** group contained:—

XV. The **Nikâdûm** Nask, which was the first of the Dâtic division, comprehended a legal code referring to the following headings. The different kinds of assault and magisterial enquiry; the punishment without legal enquiry; the assault and counter-assault and its consequences; the use of weapons in an assault; tumult, false insinuation, plunder, theft, murder, starvation, embezzlement, magical spells, and intimidation; the ill-

treatment of slaves; the responsibility of fathers for crimes of children; the different kinds of wounds; true and false accusations; slander; the neglect of the education of one's own family by a pater-familias, denounced as a crime; the sins of priests; the punishment of judges who released sinners: security taken from a defendant after the decree of the judges; about giving a weapon and telling some one to kill a foreigner; the merit of the physician from able practice, and his sin from negligent practice; the execution of one deserving death; how to act when a companion murders; legal arguments unnecessary when the judge is a supreme priest; a wife can conduct legal proceedings for her husband; some particulars about ordeals; the annulling of decisions by means of appeal; the crime of selling another's property; the litigation of Iranians with foreigners or slaves; a wife is unfit for evidence; a master should teach his disciple not to litigate; disputes about alms; a thief is liberated to attend a ceremonial; a priest's personal property, and its inheritance; residuary wealth of ancestors; estranging a wife from her husband; over-payment for wife recoverable; the sin of keeping a marriageable daughter unmarried; a daughter can only be given in marriage to a Mazdayasnian; the harm of giving alms to the unworthy; the crime of not maintaining families under one's control; breaches of trust; hostages and ransom; sins of a governor; stolen articles tied to the thief's neck; the sin of giving a woman to one when engaged to another; the sin of a woman without a guardian when she takes a paramour; the sin of squandering alms; the heinous sin of acquiring wealth from unnatural intercourse; the sin of delivering an Iranian to a foreigner; the sin of occasioning schism in the community; the kinds of property which should not be taken as security; that judge is acquainted with the Law who thoroughly understands the adjudication from the statement; etc. This Nask is of high interest, but is not represented by any section of the existing Avesta texts.

XVI. The **Ganbâ-sar-vîjat** Nask was named probably from its beginning words, and corresponded to the sixteenth word *Ahurâi*. It was composed of eighteen fargards, which treated of these important subjects:—The arrest of a thief, his punishment, pinioning, fettering, and imprisonment at the expense of privileged accusers; the different kinds

of theft; the crime of abetting a thief, and sharing in a theft; the stolen property must be restored to its owners; the authority for enquiry into the sin of a relative; military weapons should not be used by women, children, and foreigners; the fitness of women for judgeship; the property in trust; the fixed period for the teaching of children by a guardian; the period at which the sin of a minor begins; the sin of injuring cattle; the sin of damaging the sacred fire; the religious rites to be performed before a battle; the property of nobles and of the common people; etc.

XVII. The **Hûspâram** Nask comprised sixty-four sections, which included the existing texts of the **Aîrpatastân** and the **Nîrangîstân.** These texts with their Pahlavi version and expansion were edited by me, and were published some months ago by the Trustees of the Victoria Jubilee Pahlavi Text Fund. The *Aîrpatastân* is full of interesting subjects, *viz.*, the seminaries and assemblies of learned priests; the institutions for religious preaching, teaching, and instruction in different Zoroastrian countries; the appointments of priests and high-priests for that purpose; the fixed number of learned high-priests, of intermediate priests, and of ordinary priests; the reverence of the disciples towards the high-priest; the great labour of teaching them; the advice of the head priest to other priests; the formulæ recited at the time of contamination by dead matter; the five excellent qualifications of a priest; the concealed parentage of a priest; the grievous sins of a disqualified priest; the superiority of the head priests and their fitness for authority proved by a test of their knowledge.—Many interesting particulars are contained in the well-known section of the *Nîrangîstân.* They regard the ritual about sacred beings; its exceeding meritoriousness owing to an ample number of *Râspîs* in that ceremonial; the *darûns* and their consecration ceremonials; the abstaining from drinking of wines at the time of ceremonies; the excellent quality of the voice necessary for the ceremonial recitation of the Avesta which is twice, thrice, or four times recited; the ceremonial whose *Zôti* or Râspî is a *tanâfûhr* sinner; the sins of one who does not take part in the celebration of the six *Gâhânbârs,* and the meritorious position of one who does so; the ceremonies to be performed during the five periods of the day and night; the pure

materials of which *Sûdrêh* and *Kûstî* should be made; the mode of gathering and tying the *barêsma*; the different merits of the ceremonial by (1) an opulent, (2) a mediocre, and (3) a poor man; the advice about devoutly celebrating the ceremonies; the necessity of the cleanliness of the body and clothing of the celebrant of the ceremony; the freedom of his mind from sin; the rule of keeping the place and the sacred apparatus most clean; the removal from it of pollution and stench; the difference between a proper and an improper ceremonial, a beneficial and a non-beneficial one.—The **Gôharîkstân** section treated of the virtuous living of a Zoroastrian for the purpose of furthering the prosperity of mankind; of the house in which a person or a dog reposed or died through contagious illness; *etc.*

The remaining miscellaneous sections of this Nask dilated upon the sins of imprisoning the needy, of supporting falsehood, and of approving deceit; the sin of diminishing a liberal gift; the causing of the conveyance of a maiden from the house of her guardian to the village of her husband; the feasting and gifts provided by a man, as a store of good works, upon the delivery of his wife; how when the child was a male birth, how when the offspring was a female; the religious announcement of a name for the new-born child; the sin of giving to it a name of the idolators; the careful breeding and nurture of dogs in a district; the lawful guardianship of a child, the child being compared to a lamp-light and the father to the fire; the sickness owing to the look of an evil eye or the vicinity of a menstruous woman; the special generosity of judges in conveying property back to its owners; the accountability in the next world in the case of judges; the merit of perseverance in agriculture; the unatonable sins of murdering a righteous person, and of carrying pollution to fire and water; the lawful time for giving up a maiden to her husband; the progressive merit of a righteous gift for a woman; the sin of burying a corpse; the spiritual perception of a new-born child; the physical habits through which the acme of beauty was attained by a person; the grievous sinfulness of prostitution; the provision to be made for the wife and child; the varieties, fitness and violation of an adoption; the property that came to a relative through an adoption; the signs of a person's conversion to the Zoroastrian religion; the happy

effects of disinterested and devoted friendship, of an association between the shepherd and his flock, the priestly instructor and his religious disciple; the spiritual debt to the *Amesha-spend Ashavahîshta* for the healing of the sick; every plant was produced by God for the cure of one disease at least; the protectiveness and excellence of the medical profession; the sin of a physician through the spreading of a contagious disease in a place owing to his uncleanliness; the fee of a physician; the tests as to his competency; etc.

The Avesta passages contained in the Aîrpatastân and Nîrangîstân sections of the Hûspâram Nask, are transliterated and translated by the late Prof. James Darmesteter, and appended to his second edition of the Vendidad in the Series of the Sacred Books of the East. "No standard translation of the Zend," the scholar remarks, "can be expected till the whole of the Pahlavi Nîrangîstân has been deciphered and translated."

XVIII. The **Sakâdûm** Nask corresponded to the eighteenth word *yim* in the *Yathâ Ahû Vairyô*, and regarded chiefly "personal and family law;" to the law of property, damage, debt, interest and judiciary proof. The contents of this sacred work refer particularly to future reward and punishment; the duty of tying the *kûstî*; a father's sin owing to his son's or daughter's misbehaviour; the sin of feasting with idolators; the secrets of ordeals; the religious habits of the Prophet's disciples, *Frashôshtra* and *Jâmâsp*; righteous gifts; simple and compound interest on loans; how loans are to be treated on the death of a lender or a debtor; the seizure of slaves to work off a debt; the trial and execution of a wizard; the case of a daughter not under the care of a guardian; her bequeathing of property; the sin of declining adoption; the sin of not providing a husband for an adult daughter; the injury caused to the world by idolators; the meritoriousness of invoking the Deity and other good spirits; etc.

XIX. I give below a transliteration and translation of the Pahlavi analysis given in the Dinkard, of Fargards I—IX and XIX of the **Vendidâd**. The original Pahlavi text is printed under the Appendix (see pp. 215-219).

(Fargard I.) 1. Javît-Shêdâ-Dâd mâdigân i yehebûntan î Aûharmazda

râmîshnê î anshûtâ min zak jîvâk aîgh mânîshnê mâḏêvarîhâ vâbidûnd va sûd î min ham dêhîshnê. 2. Madam 16 jîvâk î pâhlûm barêhînîdan nâmîk aûshmôrdê, patyârakach î ôl javît javît mat yekavîmûnêḏ.

(Fargard I.) 1. The **Javît-Shedâ-Dâd** (*i.e.*, "the anti-demoniac Law") contains expositions about the creation by Aûharmazda of the pleasure of mankind from the places where people specially erect dwellings, and the advantage arising from the same gift (of pleasure). 2. About the creation of the sixteen best habitable places specially enumerated, and the adverse evil which has happened to each of them separately.

(Fd. II.) 3. Madam namûḏan î Aûharmazda dîn anshûtâân fratûm ôl Yîma, lâ padîraftan î Yîma min pîshakân dîn asrûnîh, va padîraftan î avârîk patash frâdinîḏan va vârîḏan va frâkhnînîdan î gêhân. 4. Madam chîm î âvâyêshnîgîh î Var-î-Yîma-kard karḏan framûḏan, va âmûkhtan î Aûharmazda ôl Yîma, va kardan î Yîma chêgûn Aûharmazda framûd va âmûkht, va meman bên hambabâ.

(Fd. II.) 3. "About the displaying of the Religion by Aûharmazda, among mankind, first unto *Yîma* (or *Jam*, *i.e.*, Jamshîd), the non-acceptance by *Yîma* of the spiritual leadership of the religion of the ancients and his acceptance of the rest, for the purpose of enlarging, improving, and extending the world. 4 About the reason of the appropriateness of erecting the *Var-i-Yîma-kard*, the command and teaching of Aûharmazda unto *Yîma*, and the action of *Yîma* according as Aûharmazda ordered and taught (him), and whatever refers to the same subject.

(Fd. III.) 5. Madam zamîk maînû âsânîh min mêman vêsh, va anâsânîh min meman avîrtar, va mahêst shnâyînîshnê min mêman yehevûnt. 6. Madam vînâs î rîmanîh î min nasâ ghalach zak î kalbâ lâ khadîtûnt pavan tanâê yedrûnt. 7. Madam khûrîshnê va vastarg va gâs î mûn pavan nasâ aêvakbarîh râ rîman va margarjân yehevûnêḏ. 8. Madam chêgûn chand pâhrîzîshnîh î anshûtâ va avârîk pâkân min nasâ mûn pavan nasâî hân rîman yehevûnt yekavîmûnêḏ. 9. Madam râmîshnê î maînû î zamîk min zarîtûntan va varzîḏan, va bîsh min lâ zarîtûntan va lâ varzîḏan, va âfrîn î madam zarîtûntârân, va sûḏ va kêrfê î min zarîtûntârîh mâdîgân madam parvartârîh va pânakîh î dîn avash râ. 10. Madam zanîshnê î shêdâân

min rôdîshnê va vakhshîshnê va pazâmîshnê î jôrdâk yehevûnêd, va hûchîr-gayôîh î anshûtâ min khûrîshnê. 11. Madam vînâs î nasâ pavan vînâskârîh nêgâuînîdan, chand zamân akârîh î zamîk î bên nêgân vâbiduniyên. 12. Madam zôr î shapîr dîn pavan barâ marshtan î vînâs min anshûtâân.

(Fd. III.) 5. About what the ease of the good spirit of the Earth is most from, and what its uneasiness is greater from, and what its greatest joy has been from. 6. About the sin of contamination owing to a person having carried singly a corpse which has not been seen by a dog (*i. e.*, whereon the *sagdîd* ceremony has not been performed). 7. About the food, clothing, and place for him who becomes polluted and *margarjân* by having carried the corpse alone. 8. About how the several precautions shall be taken by mankind and other pure creatures as regards an impure body which has been polluted by a decomposing corpse. 9. About the joy of the good spirit of the Earth from sowing and cultivation, and its grief from not sowing and not tilling; its benediction upon the sowers; the benefit and meritorious reward which result from sowing; and the particulars about the fostering and protection of the Religion thereby. 10. About the striking of the demons, which is consequent upon the sowing, growing and ripening of corn, and the vigour man derives from eating it. 11. About the sin of concealing (*i. e.*, interring) a corpse with a sinful intention, and about the length of time the land remains useless wherein the burial has been performed. 12. About the power of the good religion for the remission (and the prevention) of sin in human beings.

(Fd. IV.) 13. Madam vînâs î drûjîdan î pashtê-î madam vashtamûntan î yehabûntê, va gêrânîh î avârîk mîtrôân-drûj, va bîm pavanach stî avash yekhsenunîshnê, va tôzîshnê î patash kardan frîzvânîk. 14. Madam aîgh astûbânîh î pavan dîn hanâch pêtâkîh amat pavan kôlâ nyôkîh zyash aît ôl hamdînân mûn pavan khvâhîshnê frâz yâtûnd râd yehevûnêd. 15. Madam patmânê î khêlmûntan î bên rûzô shapân, avârik pavan khvîshkârîh î rûzê yehevûnêd. 16. Madam gîrân vînâsîh î sûgand î kadbâ vashtamûnt, aîgh javîtach min gôbâk tôzîshnîh î khvâstê sûgand patash vashtamûnt ôl hamîmâlântar kardanach î Mitrô va Srôsh va Rashnû râ shakîftê

aîbdad patyârak ôl nafshman tan va nêshman va frazand va khvâstê, gîrân pûhl î ôl nafshman rôbân patvastan.

(Fd. IV.) 13. About the sin of deceiving on the part of a debtor who consumes what was lent to him, and the grievousness of (such) other (sins of) breaches of promise; about the entertaining of fear by him (*i.e.*, the fraudulent man) in this world, and the duty of doing penance (or making restitution) for it (*viz.*, his sin). 14. About where there is a firm fidelity to the religion, there this, too, is manifest that with every benefit which one possesses, he becomes liberal towards those of his co-religionists who come forward with a desire (to be helped). 15. About the measure of time for repose (*lit.* sleep) by day and night, and the allotment of the remainder to daily occupations. 16. About the grievous sinfulness of having taken a false oath, that is, notwithstanding any testifying penance done or restitution made (by charitable donations) of property; such an oath serves to make *Mitrô, Srôsh* and *Rashnû* most dreadful to him, and (the guilt thereof) proves to be a confounding evil-giver and an avenger to one's self, wife, children, and estate; and about the dire punishment which is (consequently) to be shared by (*lit.* "accruing to") his own soul (*i.e.*, the perjurer's soul at the *Chinvat* Bridge).

(Fd. V.) 17. Madam vînas î aêsma nasâ aûbash gômîkht yekavîmûnêd̲ ôl âtâsh dêbrûntan, dênmanach aîgh chêgûn mûn patash avînâs yehevûnêd̲. 18. Madam jûê î lâ hamîshê nâvê amat mayâ patash vad̲ârd̲an va zakach î hamîshê nâvê mûn mayâ patash avzûd̲an kâmêd̲, bîm î min nasâ tamman yehevunt râ chand bâr va chêgûn nîgîrid̲an. 19. Madam margîh î pavan vahânê mayâ va âtâsh, lâ mayâ va âtâsh barâ min shêdâân pavan barîn yehevûnêd̲. 20. Madam mas sûdîh î min vârân lêvatman va vârid̲an î pavan nasâ va azân hîkhra. 21. Madam masîh va shapîrîh î Javît-Shêdâ-Dâd̲ pavan shôyîshnê min avârik srôb. 22. Madam rîmanîh î min hamkarpakîh î lêvatman zak mûn lêvatman nasâ hamkarpê. 23. Madam mar î dravand î âharmûk î anâhrôb zîvandê va min avâkîh pâhrikhtan. 24. Madam chand zamân rîmanîh va min aûbash vazlûntan mandavam aûbash bôrd̲an pâhrîzîshnê î khânê-î mûn kalbâ ayûp mardûm bên vadêrêd̲ jîvâk min aîsh patash barâ vazlûnêd̲ va khûrîshnî va avârik

mandavam î bên zak khânê bên 3 gâm, va meman bên hambabâ. 25. Madam nîshman kûdak bên ashkûm barâ yemîtûnêd mun nasâ yehevûnêd, va meman bên hambabâ. 26. Madam vastarg î akâr va rîman zak î pavan *khshvash mâonghô* shûst yekavîmûnêd. 27. Madam gîrân vînâsîh î vastarg chand aêvak *dhôvana* anâînînîhâ pavan nasâ frâz shêdkûnã.

(Fd. V.) 17. About the sin of putting fuel with which some dead matter is mingled upon a fire; and this (being a sin) even where one does it inadvertently. 18. About the canal in which water is not always flowing, when one desires to cause water to pass through it, and about that in which water is always flowing, when one wishes to increase the water therein, how often and in what manner should one inspect it. 19. About the mortality that is caused by water and fire, as not occurring from the water and fire themselves, but from the demons (of death that rush upon man) on account of fate. 20. About the great benefit derived from rain including its effects on dead matter and the refuse in the *dakhma.* 21. About the greatness and goodness of the *Vendidâd* for bodily purification as compared with other texts. 22. About the pollution which is caused by the direct bodily contact with any dead body, and by the indirect bodily contact with another that has been in contact with a dead body. 23. About the wicked tyrant who is an unrighteous infidel, and about refusing him succour. 24. About the duration of the defilements; the avoidance of an apartment wherein a dog or a human being dies, the shunning of it, and the removal of sacred things from it; (the condition of) the place which every body consequently quits; the food and other objects lying in that apartment within three steps (from the place where the dead body was lying), and whatever refers to the same subject. 25. About a woman whose offspring dies in the womb and becomes dead matter, and whatever refers to the same subject. 26. About clothing which is useless and polluted by dead matter; and that which is cleansed (or washed) for six months. 27. About the grievous sinfulness of irregularly throwing clothing, even as much as a rag, upon a corpse.

(Fd. VI.) 28. Madam zamîk mun anshûtâ ayûp kalbâ patash vadêrêd chand zamân min mayâ madam shêdkûnã va zarîtûut anâvîdânîh; va hamâk

zamîk bîm î min nasâ tamman yehevûnt râ nîgîrîḏan âkhar mayâ madam shêdkûnã; vînâs î amat lâ nîgîrâê nasâ zak jîvâk avash mayâ barâ aûbash yemitûnêḏ, va meman bên hambabâ. 29. Madam nasâ min mayâ chêgûn yâîtyûntan, patmânê rîmanîh î mayâ î pêrâmûn nasâ, dakyâîh âkhar min nasâ azash barâ bôrḏan, va meman bên hambabâ. 30. Madam aîgh hankhêtûnt tan va ast î vaḏarḏagân, va meman bên hambabâ.

(Fd. VI.) 28. About how long there should be no watering, sowing, or cultivation of the land where a human being or a dog dies; the inspection of the whole land on account of the fear of dead matter remaining there, and the pouring of water afterwards upon it; sin being committed if by non-inspection dead matter remains in that place, and water otherwise reaches it; and whatever refers to the same subject. 29. About how to bring a corpse out of the water; the extent of the pollution of the water surrounding the corpse; the purity of the water after removing the corpse from it; and whatever refers to the same subject. 30. About the place where the body, or the bones of the dead are deposited; and whatever refers to the same subject.

(Fd. VII.) 31. Madam pavan chand dôbârîḏan î nasûsh drûj madam anshûtâ va kalbâ î pavan barîn, va hanâ mûn pîsh min barîn pavan âhûîhâ î stî vaḏarḏê yehevûnêḏ, hanâ î aîgh vastarg î akâr zak î ghal shôyîshnê, katâr va chêgûn shôyîshnê. 32. Madam gîrân rîmanîh va gîrân vînâsîh î nasâ gûḏan, va ôl âtâsh va mayâ pavan vînâskârîh dabrûntan. 33. Madam zêmastân î shêdâân-dâḏ saham va tanand va mîgach chand âînînê vîmârîh avârîk kabad anâkîh mîn nasâ karînîḏan bên gehân karîb yehevûnêḏ. 34. Madam chêgûn shûshtan î dâr va jôrdâk va vâstar mûn nasâ madam yemitûnêḏ. 35. Madam bazêshkîh pavan mânsar va kârd va aûrvar, va chêgûn aûzmûḏan î bazêshk, va mîzd î bîshâzînîdârîh, va meman bên hambabâ. 36. Madam jîvâk î nasâ patash gîrûîhêḏ, zakach î pavan vînâskârîh bên nîgânîhêḏ javît javît pavan chand zamânîgîh yehevûnêḏ. 37. Madam vêsh mâhmânîh î shêdâân tamman aîgh nasâ nîgân, va kêrfê î nasâ nîgânîh âshkârînîḏan. 38. Madam dêrang î akhûrashnîh î nîshman î vîsastê mayâ akhûrashnîhach î zak î âvhômand khûrîshnê. 39. Madam shûshtan î ayûkshûstîk va sagî hânach yâmê mandavam mûn nasâ madam mat va lâ akâr vazêrînîd yekavîmûnêḏ. 40. Madam gôspenḏ î nasâ vashtmûnt

aûrvar î nasâ aûbash gômîkht yekavîmûnêd. 41. Madam vînâs î zôr ôl mayâ î nasâ hômand dêbrûnt.

(Fd. VII.) 31. About the length of time after which corruption (*drûj nasûsh*) takes place in the case of the human being or the dog that has met with a natural death and of the one that died by accident (*lit.* before the destined time); about the depository for the worthless, useless clothing of such a deceased person; about the selection of the fit clothing for cleansing, and the manner of the cleansing itself. 32. About the heinous pollution and grievous sinfulness of consuming dead matter, or of putting it into fire or water with a sinful intention. 33. About the winter produced by demons and its terror, the spiders and locusts, the diseases of different kinds, and much other injury, which, by the formation of deadly matter, prove calamities to the world. 34. About the manner of cleansing wood, corn, and fodder, which have come in contact with dead matter. 35. About the curing of diseases by means of *mãthras* or prayers, surgery, and herbs; the method of testing a medical man; the fees for medical treatment; and whatever refers to the same subject. 36. About the place whereon a dead body is deposited; the ground under which it is concealed with a sinful intent; and the length of time, in each case before the ground becomes clean. 37. About the infestation by evil creatures of the place where a corpse is buried; and the merit of disinterring the buried corpse. 38. About the period of time during which a woman after miscarriage should abstain from solid food or any dish prepared in water. 39. About the washing of a vessel of metal, stone, or glass which, though polluted by dead matter, is not considered useless by the law. 40. About the *gospend* that has eaten dead matter; and the plant with which dead matter is mingled. 41. About the sin of pouring consecrated water into the water that contains dead matter.

(Fd. VIII.) 42. Madam khânê mûn kalbâ ayûp anshûtâ bên barâ vadêrêd. 43. Madam chîm î nasâ râ bên mân katê chand va chêgûn kardan, nasâ aûbash bôrdan, amatash hangâm yemitûnêd âshkârinîdan va pâhrîkhtan; va meman bên hambabâ. 44. Madam gîrîsh va gîrân vînâsih î marg va chîrîh î kûnmarz. 45. Madam nasâ î hûshk î lechadûn shant yemitûntê. 46. Madam

kerfê î âtâsh î nasâ pâk ôl dakyâîh yâîtyûnt âtâsh î hîkhra pâk va khûlâsp, zakach î pîshkârân javît javît bên kâr yekhsenûnd kard̲ê kâr ôl dâd gâs pâhrîkhtan.

(Fd. VIII.) 42. About the house in which a human being or a dog dies. 43. About the dimensions and material nature of the *kata* (a receptacle for the dead body) to be made on the occurrence of a death in a house ; the carrying of the dead body to it ; the exposing of the body and the duty of avoiding contact with it at the proper time ; and whatever refers to the same subject. 44. About the wicked, evil, and grievous sinfulness of unnatural intercourse of which the due punishment is death. 45. About a dead body that has remained exsicated for a year after death. 46. About the meritorious act of having brought into purity (*i. e.*, of purifying) a corpse-burning fire, a fire burning human ordure, or a dung-fire ; and about the duty of restoring to the sacred fire-altars those working-fires that are used by different kinds of artificers.

(Fd. IX.) 47. Madam shûshtan î rîmanân î pavan nasâ hamkarpakîh va jêmbîshnê, va hân hân vîchîn î yôshdâsragar, va nîrang î shôîshnê, va mîzd î yôshdâsragarân stîîk va maînûîkach. 48. Madam ankhûrsandîhâ tâptan î khurshîd̲ va mâh va star madam rîmanân. 49. Madam shnâyînîd̲an î yôshdâsragar hamâk ḍâm î Aûharmazda amat ôl rîman ângûn dahêd̲ hûyôshdâsrîh, va yehebûnêd̲ avash mîzd. 50. Madam zûr va ayabârîh î ôl nasûsh drûj yehebûnt î ôlman mûn yôshdâsragarîh lâ khavîtûnêd̲, ghal vâbîdûned vînâs î pôhl patash. 51. Madam fîrûzgarîh î Yatâhûvairyô pavan drûj zad̲ârîh va bîshâzînid̲ârîh.

(Fd. IX.) 47. About the purification of the people polluted by bodily contact with a corpse or by moving it ; different rules as to the purifier ; the rites of purification ; and the reward of the purifier in this world as well as in the next world. 48. About the discontented shining of the sun, moon, and stars upon the polluted people. 49. About the joy of all the creatures of Aûharmazda from the purifier when he bestows a valid purification upon anyone polluted, and the latter bestows an offering (*lit.* reward). 50. About the strength and help which come to the demon of corruption through him who does not understand the functions of a purifier, or who in performing them commits the sin which is punishable at the

Bridge of Judgment. 51. About the success of the *Yathâ Ahû Vairyô* prayer in overcoming evil and in restoring health.

. . . .

(Fd. XIX.) 74. Madam kûshîshnê î Ganrâk Maînû ôl Zaratushtra, fîrûzih î Zaratûshtra patash, va meman bên hambabâ. 75. Madam pûrsîd̲ î Zaratûshtra min Aûharmazda chêgûn va pavan meman avzâr stôbînîd̲an î Ganrâk Maînû va avârîk shêdâân, avash paskhan. 76. Madam shnâyînîshnê î Vôhûman Amêshaspênd min shûshtan lakhvâr ôl kâr yâîtyûntan î rîman vastarg, sepâs î bên Aûharmazda pavan gûftan zakash pâhrîz î vastarg. 77. Madam dâsra î anshûtâ rôbân dûshârm râ barâ yehebûnd̲ ôl aîgh chêgûn ôl frâkhtê î ôlman mûn yehebûnt mad̲an. 78. Madam sâtûntan î Vôhûman ôl padîrê âhrôbân rôbân, pêtâkînîd̲an zakshân gâs, navîkînîd̲an î ôl mîzd, va khûshnûd sâtûntan î âhrôbân rôbân ôl zakshân ôl Aûharmazda va Amêshaspêndân gâs î zahbâîn kard̲. 79. Madam tars î shêdâân min bôd î âhrôbân, bîm î zakshân min zarkhûnîshnê î Zaratûshtra yehevûnt.

(Fd. XIX.) 74. About the combat of Ahriman (or Evil) with Zaratûshtra, the triumph of Zaratûshtra in it; and whatever refers to the same subject. 75. About the question of Zaratûshtra unto Aûharmazda as to the method and the means of confounding Ahriman and other demons; and His reply. 76. About the gratification of Vohûman Amêshaspênd, by the restoration to use of polluted clothing through washing; and the thanksgiving unto Aûharmazda for (His) declaring (unto man) the care of such clothing. 77. About the gift they (*i. e.*, the good spirits) bestow upon a human being for the love of his own soul (*i. e.*, of the purity of his soul), and where and how it (*viz.*, the gift) is to be obtained for the exaltation of him who is (so) rewarded. 78. About the going forth of Vohûman towards the souls of the pious, his showing them their place (in Heaven), his determining their reward, and the exultant procession of the pious souls towards their abode, towards the golden thrones of Aûharmazda and the Amêshaspênds. 79. About the fear of the demons from the fragrance of the righteous, and the fear that arose in them from the birth of Zaratûshtra.

The remaining two Nasks, though included under the Dâtic group, treat of subjects miscellaneous, too, in their character.

XX. The **Chîtradâd** Nask contained, according to the Dinkard, a history of the creation and progress of mankind in this world, especially in Iran, till the advent of Zoroaster and the success of the Revelation. It seems to me to be one of the sources of the Pahlavi *Bûndahîsh,* and later on of the *Shâh-Nâmak.* It described the formation of *Gayômard* by Aûharmazda; the nature of the first couple *Mashî* and *Mashyânî*; the development of their progeny in the *Khvanîras*; their emigration into six other regions; their habitations, innocent pleasures and customs; the introduction into this world of agriculture, settlement and penal law by *Vaêgêrêd,* the Peshdâdian; the laying of the foundation of monarchy for the government of creatures, by *Hûshang,* the Pêshdâdian; the lineage of *Takhmûrûp, Yîma, Tâz, Dahâk, Frêdûn, Salm, Tûz, Aîrîch, Pâtsrôb, Mânûshchîhr, Frâsîyâv* of Tûran, *Aûzôb* the *Tûmâspian, Kavî-kavât* the founder of the *Kayâns, Kêrêsâsp, Kâi-Us,* the grandson of *Kavât, Kaî-Khûsru,* the son of *Sîyâvakhsh,* the ruler *Kai-Lôharâsp,* the monarch *Kai-Vîshtâsp, Zarathûshtra* the *Spîtâmân,* the prophet of the Mazdayasnian Revelation; etc.

XXI. The **Bagân Yasht** stands last of all in the Legal group. It is represented by the *Yashts* or glorifying prayers in honour of the good spirits, and comprises more than half of the *Khordah Avesta.* This Nask contained, as the Dinkard tells us, the worship of Aûharmazda, of the Amêshaspênds and the Yazads presiding over visible and invisible creations—from whom the names of days are derived—their glory, power and marvellous triumph; the worthiness and the dispensation by them of favours for the worshippers; and the duty of many recitations by Zoroastrians in their honour; etc.

The extensive progress in the field of Pahlavi research during the last four decades, has brought to light very copious data referring to the history and the general outlines of the Avesta Scriptures as they had existed at the beginning of the Sassanian monarchy. The decipherment, editing, and translation of the *Dinkard,* have been found to be the best, though indirect, source for this purpose. The Dinkard transmits to us a genuine analysis of some important sacred books, of which we

have no fragments now existing in the original language, as for example: the Spênd, the Damdâd, and the Chîtradâd. It further gives us some idea regarding the extent of the Avesta before the invasion of Sikandar, the great losses sustained by it during the Greek regime, and the commendable endeavours partly of the Parthian king Volegeses I., and partly of the Sassanian monarchs, Ardashîr, Shahpûhr I., Shahpûhr II., and Khûsrû Anûshîravân, to collect and preserve all the MSS. which existed in their times and pertained to the Zoroastrian religion, history and customs. The Pahlavi references in the Dinkard (Bk. IV, §§ 21-28), run as follows :--

21. Vîshtâsp malkâ amat min kârîzâr î lêvatman Arjâsp pardâkhtê yehevûnt ôl sarkhûdâîyân madam padîraftan î dîn fraîst napîkîhâ î min vîspê dânâkîh pêsîdê Mazdayasna dîn pavan kabad âînînê avzâr va frâhang yehevûnt î hamach î kâr î frâkhtê hûzvân magôî-gabrâ lêvatman shêdûnîdan sazîd (22) kûn Arjrâsp va avârîk î min barâ Khvanîras pavan dîn pûrsêshnîh ôl Frashoshtra yâtûnt hûmand spûr âkâsîhâ vêshî kard.

21-22. "*Vîshtâsp*, the king, when he had finished the war with *Arjâsp*, forwarded to the principal rulers (of the world), messages about the acceptance of the Religion, together with the Sacred Writings of the *Mazdayasnian* Revelation, which are embellished with universal information concerning the various current (*yehevûnt*) sciences and systems of philosophy; and in pursuance of this object he despatched therewith *Môbêds*, eloquent preachers, men like *Arjrasp* and others who had come from beyond the *Khvanîras* unto *Frashôshtra* for an inquiry into the (*Zarathushtrian*) Revelation, and had become thoroughly conversant with its perfect intelligence."

23. Dârâb î Dârâyân hamâk Avastâk va Zand chêgûn Zaratushtra min Aûharmazda padîraft napêshtê dô pachîn aêvak pavan Ganj î Shapîgân aêvak pavan Dêz î Napêsht dâshtan framud.

23. "*Dârâb*, son of *Dârâê*, ordered two written copies to be secured of the whole *Avastâ and Zand* exactly embodying the Revelation as it had been received by Zaratushtra from Aûharmazda: one in the 'Royal Treasury', and one in the 'Fortress of Written Lore.'

24. Varkîsh î Ashkânân Avastâk va Zand chêgûn avîzagîhâ bên yâtûnt yekavîmûnâd âmûkachî avash kôlâ meman min vazand va âshuftgârîh î Alêksandar va asbâr va rûp î Arumâiyân bên Aîrân shatrê pargandagîhâ madam napêshtê vad meman hûzvân avaspârîshnî pavan dastûbar katrûnt yekavîmûnâd bên shatrê chêgûn frâz mat yekavîmûnâd nêkâs dâshtân ôl shatrêîhâ î ayabâdgâr kardan framûd.

24. "*Varkîsh*, a descendant of the Ashkanians, ordered the recording (or compilation) and preservation, in different cities, of the *Avastâ* with the *Zand*, in the genuine condition in which it had been transmitted unto the people, and also of literary works of every kind, that were based upon it (viz., the *Avastâ*), exactly as they were brought into the capital; scattered fragments written in various languages, which had survived in the district of Iran and in charge of the highpriest, the ravages and destruction brought on by Alexander and his ravaging squadrons of the Arûmians."

25. Ohman-î î Artakhshatra î malkâân malkâ î Pâpakân pavan râst dastûbarîh î Tôsar zakach âmuk î pargandê hamâk ôl babâ bavêhûnast Tôsar madam mat zak î aêvak frâz padîraft va avârîk min dastûbar shedkûnã; dênmanach framân yehabûnt aîgh frâz ôl lênman kôlâ nakîzîshnê zakâî yehevûnêd min dîn î Mazdayasna meman kûnach âkâsîh va dânîshnê avash frûd lâît.

25. "The one who was *Artakhshatra*, the king of kings, a descendant of *Pâpak*, directed (lit. wished for) the arrangement of the fragmentary literature according to chapters, through the direct supervision or authority of *Tôsar*, who alone proved successful in undertaking it (*viz.*, the task), while the other high-priests abandoned it. This command was likewise given, that whatever religious exposition there existed besides the *Mazdayasnian* Revelation, should be put forth, because now the information and understanding thereof was neither inferior nor insignificant (*frûd*.)"

26. Shahpûr î malkâân malkâ î Artakhshatrân napîkîhâch î mîn dîn barâ madam bazîshkîh va star gôbîshnîh va vajûyîshnê va zamân va-

jîvâk va gôhar va dêhishnê va yehevûnîshnê va vînâsîshnê va gadê va aîrîh va gôbâkîh va avârîk kîrûkîh va avzâr bên Hîndûkân va Arûm va avârîkach zamîkîhâ pargandê yehevûnt lakhvâr ôl ham yâîtyûnt, va lêvatman Avastâk lakhvâr andâkht, kôlâ zak î dûrûst pachîn ôl ôl Ganj î Shapîgân yehabûntan framûd; va âstînîdan î hamâk arîstagân madam dîn î Mazdayasna ôl hûskâr vâbîdûnt.

26. "*Shahpûhr*, tho king of kings, the son of *Artakhshatra*, collected also the books that were distinct from the Revelation, and pertained to scientific investigations in the art of healing and in astrology, and which treated of the calendar, geography, and the abstract philosophy of the original creation, life and death (*lit.* destruction), of the (Arian) glory, humility, legal evidence, and of other sciences and materials that were scattered among the Hindûs, and in (the province) of *Arûm* and other countries. He caused them to be recompiled along with the Avesta, and ordered a correct copy of each to be deposited in the Royal Treasury. By means of a (public) religious controversy (*hûskâr*) he produced a thorough conviction in the disbelievers regarding (*lit.* 'in') the (truth of the) Mazdayasnian Revelation."

27. Shahpûr î malkâân malkâ î Aûharmazdân hamâk kêshvarîgân pavan patkârîshnê dîvân khânê kard va hamâk gôbîshnê ôl hûskâr va vajûîshnê yâîtyûnt. Âkhar min bôkhtan î Âtrôpât pavan gôbîshnê pasâkhtan lêvatman hamâk ôlmanshân javît saritagân va nask aûshmôrd. Ânach î javît rîstakân dênmanach gôft aîgh kûn amat mân dîn pavan stî barâ khadîtûnt aîshîch akdînîh barâ lâ shêdkûnd vêsh madam tôkhshâk tôkhshîm va hamgûnê kard.

27. "*Shahpûhr*, the king of kings, the son of *Aûharmazda*, instituted a (religious) congress for a (public) controversy (as regards all religions) among the (learned) inhabitants of the continents, and submitted all the doctrines (that were then predominant in the world) to investigation and discussion. Afterwards from the ordeal relief of Âtrôpât, and by virtue of his miraculous prayers, all those that belonged to different tribes and those that recited the *Nasks*, were united together. Those, too, that had been heterodox (in their religious opinions), declared as follows:— 'Now when the (Zarathushtrian) Revelation has been understood by us

we shall most diligently endeavour that nobody whatever will allow infidelity (to prevail in this world).' "

28. Ledênman-î i Khûsrû î malkâân malkâ î Kavâtân chêgûnash aharmôgîh va sâstârîh spûr hamêstârîhâ vâuîd va pavan pêtâkîh mîn dîn bên kôlâ aharmôgîh î chahâr pîshê âkâsîh va hûskârîshnîh dôkânîk kabadîhâ barâ avzûd ....

28. "The one who was *Khûsrûî*, the king of kings, the son of *Kavât*, no sooner apostasy and tyranny had been suppressed by him with perfect antagonism; and learning and controversy had both been manifold augmented through a manifestation from the religion unto every apostate of the four professions (*viz.*, the priest, the warrior, the husbandman, and the artizan) . . . . . [he made an announcement (to his people) for the propitiation of the good spirits.]"

The late Prof. J. Darmesteter draws the following substance from these references in the Pahlavi Dinkard :—

"The twenty-one Nasks were formed (rather revealed or inspired) by Ahura Mazda himself out of the twenty-one words of the Ahuna Vairya. They were brought by Zoroaster to king Vishtasp. Two copies of the complete Scriptures were written by order of the king; one was deposited in the treasury at Shapîgân, the other in the Record Office. When Alexander invaded Persia, that copy in the Record Office was burnt, and the other in Shapîgân was carried off by the Greeks, who had it translated into their own language. One of the Parthian kings, Valkash, ordered all the scattered remnants of the Avesta, which had been preserved, either in manuscript or by oral tradition, to be searched for and collected. The founder of the Sassanian dynasty, Ardashir[1] (211-241) called to his court the high-priest Tansar, gave him the commission to gather and complete the scattered fragments, and invested his work with Official Authority. Ardashir's son, Shâhpûhr I. (241-272) ordered the documents relating to profane sciences (medicine, astronomy, geography, philosophy), which were scattered amongst the Hindus and the Greeks, to be collected and embodied in the Avesta.[2] At last Shâhpûhr II., son of Auhrmazd (309-379), to check the sects that were

1. "By birth a king and a priest, Ardashir reduced to a formula the throne and altar theory: 'Be aware, my son,' he wrote in his political testament, 'that religion and royalty are two brothers that cannot subsist one without the other; for royalty rests on religion and religion has royalty to protect it.' " (p. xli., 2nd edition of the Vendidâd, S. B. E., Vol. IV.)

2. Certainly in the Pahlavi literature, but not 'in the Avesta.'

distressing the religion, ordered a general disputation between them; the champion of orthodoxy, Adarbâd, son of Mahraspand, submitting himself to a fire-ordeal, went through it victoriously, and the king proclaimed: 'Now we have seen the true religion on earth, we will not suffer any false religion,' and he acted accordingly."

Such is the history of the Zoroastrian Scriptures, which is found in the earliest authority extant. It upholds the Zoroastrian belief that all the 21 sacred books ascribed to Zoroaster, had been produced in the reign of king Vîshtâsp, and invested with a pious and prophetic authority. At the same time it sets aside the idea of philologists that the language of the Avesta represents "such changes as may have been brought about within the space of one or two centuries." The deviations in the Gatha dialect from the ordinary prose Avesta, as regards grammatical forms, might be considered as "dialectical peculiarities." From the Zoroastrian point of view, the different sacred books were written in the same age, in metrical or prosaic dialect, in the philosophical, religious or ordinary style, according to the different requirements or intellectual powers of the higher or lower sections of the people in the various spheres of their vocation. The changes in the grammatical inflections distinguished the sublime poetry from the easy explanatory prose for the general use of the people.

The Pahlavi literature that has survived to modern times, is far more extensive than the sacred Avesta fragments now extant. It may be classed under three heads:—I. The Pahlavi Version of the Avesta. II. The texts treating of subjects closely relating to religion. III. The texts relating to history, mythology and tradition.

I. In the first category, we include the existing fragments of the sacred Avesta Nasks which are translated and commented upon in Pahlavi, *viz.*, the *Zand-î-Avasta* of the *Yasna, Vendidâd, Visparad, Aîrpatastân, Nirangîstân, Vishtâsp Yasht, Vizîrkard-î-Dînî, Hâdôkht Nask, Aogamadaêchâ, Chîdê-Avastâ-î-Gâsânî, Frahâng-î-Oîm-Aêvak, Sîrûzê; Aûharmazd, Amêshaspend, Srôsh* (*hâdôkht*), *Bihrâm, Khûrshêd* and *Mâh Yashts;* the *Nyâyêsh î Khûrshîd, Âvân,* and *Âtash;* the *Afrîngân î Dahmân, Gâthâ* and *Gâhâmbâr.* Of these the largest and most important books are the Yasna, the Vendidâd, and the Nîrangîstan.

II. The existing Pahlavi texts on religious subjects are:—The Dînkard, books III—IX, Bûndahish, Dâdîstân-î-Dînî, Ravâyats including that of Hîmîd-î-Ashavahîshtân, Vizîrkard-î Dînî, Selections of Zâdsparam, Shikandgûmânî Vizâr, Shâyast-lâ-Shâyast, Dînâ î Maînû î Khrat, Epistles of Mânûshchîhr, Ardâ Vinâf Nâmê, Jâmâsp Nâmê, Zand î Bahman Yasht, Mâdîgân î Yôsht î Fryân, Andarz î Atarôpât î Mâraspendân, Hakîkat î Rûzîhâ, Pand Nâmê î Vazôrg Mitrô î Bûkhtagân, Patît î Âtarôpât î Mâraspendân, Andarz î Hûdâvar î Dânâk, Âfrîn î Shash Gâhânbâr, Vâche aêchand î Âtarôpât î Mâraspendân, Mâdîgân î Gajastê Abâlish, Mâdîgân î Sî Rôz, Patît î Khûd, Mâdîgân î Haft Ameshâspênd, Admonitions to Mazdayasnians, Injunctions to Behdîns, Mâdîgân î Mâh î Fravardîn Rû î Khûrdâd, Advice of a certain Man, Afrîn î Dâhmân, Stây î shnê î Drôn, Âfrîn î Ardâfravash, Andarz î Dânâ Mard, Âshirvâd, Afrîn î Myazd, Andarz î Khûsrû î Kavâdân, Avar Chîm î Drôn, Sayings of Âtarô Frôbag and Bakht Afrîd, Âfrîngân Nîrang, Nâmstâyishnîh, Five Dispositions of Priests and Ten Admonitions, Afrîn î Vazôrgân, Afrîn i Gâhânbâr Châshnî, Anecdote of Vâhrâm î Varzâvand, Dârû î Khûrsandîh, and Mâdîgân î Yazdan.

III. The Pahlavi texts on miscellaneous subjects are:—The Social Code of the Parsees in Sassanian Times, Kâr Nâmê î Artakhshdar î Pâpakân, Yâdgâr î Zarîrân, Mâdîgân i Khûsrû î Kavâdân and his Page, Frahâng î Pahlavî, Forms of Pahlavi Epistles, Cities of the Land of Irân, Chatrang Nâmê, Dirakht î Asûrî, Form of marriage contract, and Wonders of the Land of Sîstân.

At the present stage of Iranian research, it is very difficult to ascertain the exact period or epoch of time wherein the Nasks had been committed to paper * The speculative scholar runs through the arduous

* With regard to the age of the Gâthâs, the latest research of the American translator, the Rev. Dr. Lawrence Heyworth Mills,—whose indefatigable labours immortalize his name in the history of the Avesta literature—proves as follows :—

"The first is as to the probable age of the Gâthâs. As is seen, I have made the endeavour to place them as late as possible, and at the time of publishing I had reached the conclusion that they may date as late as about 1000 B. C., while also possibly so old as 1500 B. C. But since then I have ceased to resist the conviction, that the latter limit may be put further back. If they antedate the worship of Mithra (which is,

field without attaining to any satisfactory result. It has been believed by scholars who profess to be its adherents, that the Parsee Scriptures must have been in existence when the Indian *Vedas* were composed, if not even older. As to its Pahlavi version and gloss, we have enough evidence for tracing their beginning to the Arsacian monarchy, in the reign of *Narsih* or *Varkîsh* of the Dinkard (according to Greek writers Vologeses I.), and their completion to the illustrious sovereignty of Kûshrû Nôshirwân, the son of Kôbâd. As to the age of our present text, this may be easily traced back to the same time as that of the Yasna and the Nîrangîstân. It contains opinions of most of the old commentators on the latter work. The names of Afarg, Gôgôshnasp, Sôshâns, Mêdyô-Mâh, Dâd-Aûharmazda, Dâd-Farûkh, Kûshtan-Bûjîd (Kirâtan-Bûjîd), Mâh-Gôshnasp, Nishâhpûhr, Parîkh, and Rôshan, are common to both of them. According to the Phlavi Epistles of Mânûshchîhr, the author of the Dâdastân-î-Dînî, it was in the reign of Nôshirawân the Just, that all the books and commentaries referring to the Avesta were collected and revised after the downfall of Mazdak. This may have been the last revision, at all events, the last great one, for small emendations may have been made later. Alluding to this point, Dr. West observes that "the mention of Nîshâ-

---

however, almost incredible) they would appear to be the oldest written compositions which have reached us not inscribed on stone. But looking at all the facts, the ancient, or better the little altered, state in which our Aryan speech appears in them, in absence of Mithra, Haoma, and of the throng of Gods (?) which are common to the later Avesta and to the Rigveda, they seem to express a religious aspiration so bereft of superstition that it must have taken a very long time for it to have degenerated either for the first or for the second, time into the religion of Mithra, Haoma, and the rest, as we have it in the Yashts and in the Rik. But those deities were beyond a doubt very ancient indeed. If the Gâthâs antedated their cult, there is no telling how old they may be. The decision of criticism is to refrain from conjectures too closely limiting their age."

. . . .

" . . . . . If the history of human thought is of any importance, the Avesta claims a very prominent position in that history. It not only affords one of the oldest, if not the oldest, monument of Aryan speculation, but in view of its enormous influence upon later Jewish and Christian theology, it must justly claim a decisive place in the development of religion, and so even in the moulding destiny of the human soul. We have the gravest reason to believe that the entire change from the free-thinking Sadduceeism to that orthodoxy which now underlies the Catholic Creed, was due to Parsiism which moulded Judaism under the modified name of Pharisaism. So far as I can see, no thorough examination of the Jewish theology can be completed without a thorough knowledge of the Avesta in its general complexion, and in many of its particular statements."

pûhr in Ep. I, IV, 15, 17, as the supreme officiating priest and councillor of king Khûsrû Nôshiravân (A. D. 531-579), engaged apparently in writing commentaries on the Avesta, and as a commentator in the Pahlavi versions of the Vendidâd and the Nîrangistân, leads us to infer that these works must have been revised since the middle of the 6th century".

At all events the Vendîdâd Nask, which corresponds to the nineteenth word [Avesta script] *drĕgubyo* in the *Ahuna Vairya* stanza, was very familiar to the Pahlavi translators and commentators of the Nasks as well as to the later writers of the Dînkard, the Dâdastân-î-Dînî, the Epistles of Manûshchihr, and the Shâyast-lâ-Shâyast, who have often quoted in their books important passages from its Pahlavi version.

In order to distinguish the purely Pahlavi rendering from the explanatory parenthetical clauses, and glosses included in the text, I have introduced into brackets all those words or sentences which do not form part of the literal version of the Avesta. This separation will enable students to understand clearly the meaning attached to each Avesta expression in the Pahlavi translation; it will more especially help the Avesta students or teachers, in distinguishing from the Avesta text of the Vendîdâd the isolated Avesta citations, which are given by commentators as the bases of their opinions. In the absence of such an edition, Westergaard has formed sections by joining together two or more Avesta quotations which bear no connection; and, consequently, we observe in the third Edition of a Gujarati translation of the Vendidâd, published last year, a laborious attempt to find out a connection in such sections as contain two or more incomplete Avesta clauses, which are quoted by commentators in their Pahlavi glosses. Such sections in Westergaard's text are, however, omitted by Prof. Darmesteter from his first English translation of the Vendîdâd, published in 1880. They form in Westergaard's edition, Fargard I., § 2, and parts of §§ 4, and 15; II., §§ 6, 20, and parts of § 40; IV., parts of §§ 1 and 10; V., parts of §§ 2 and 9; VII., parts of §§ 53-54.

With reference to the two schools of Avesta scholars, Dr. E. W. West's remarks are as follow :—

"Regarding those who look to the Sanskrit for assistance and those who prefer the Pahlavi, I think both may be wrong if they trust entirely

to the one assistant and reject the other. In Europe, I believe, this view is now generally admitted; so long as Pahlavi was considered something mysteriously complicated and difficult, a certain class of comparative philologists, who had discovered, and to a certain extent invented, what they called the laws of languages, looked upon Pahlavi with suspicion, because its laws did not harmonize with those of the languages to which they were accustomed; but, now that a good deal of order has been introduced into this seeming chaos, their opinion has greatly changed.— What are the laws of language? Merely certain rules, which we think we have ascertained, that explain a large number of ascertained facts; but they are all liable to exceptions. The fact is that the so-called laws had nothing to do with the formation of the language which arose from the perfectly arbitrary practice of millions of individuals, who thought of no law other than the necessity of making themselves understood by others as arbitrary as themselves.—The great point in Pahlavi has been to discover the causes of misreadings, and to convince oneself that the written form is the best guide to the original pronunciation when allowance is made for certain well-authenticated variations of the writing, the causes of which can be readily explained.—It has become evident to most scholars, as soon as they have satisfied themselves that Pahlavi can be read and translated with as much certainty as any other old language, that Pahlavi must be the best guide to the meaning of Avesta words, as the two languages have been in contact and are handed down together. Every instance of a Pahlavi explanation of an Avesta word being clearly wrong is an argument against the late origin of the Avesta (especially the Gathas) lately advocated by Darmesteter on rather one-sided evidence."

The time has not yet arrived for a perfectly critical edition of this Pahlavi text, particularly of the long, difficult, and often ambiguous comments comprised in it, because the two MSS., L_4, transcribed in 1323, and K_1, written in 1324, of which Prof. Fr. von Spiegel made use in preparing his first edition of 1853, are still regarded as first-rate authorities extant for the original Pahlavi text of the Vendidâd. They seem to have been written by the same person, and possibly

from the same original. "If two copies of independent descent from the MSS. of Sassanian times should be hereafter discovered," Dr. West observes, "they would probably enable us to reconstruct the text very nearly as it stood in those times; but if no such MS. exists, we shall never be able to ascertain how the text stood before A.D. 1200, and must be satisfied with the Indian MSS. we already possess." But it has now been ascertained, after the lapse of half a century, that the Zoroastrians in Persia possess no older copies of the Pahlavi Vendidâd. Regarding the old MSS. neither K_1 nor L_4, is complete at the beginning, while L_4 is slightly defective at the end. One-third of the text in the middle portion of K_1 is also very much damaged. The text of fargards I, § 1—III, § 14, and IV, § 29—V, § 26, is entirely missing from both these MSS., and had to be recovered by Dr. Spiegel from later copies, written about A. D. 1750—1758, in which the text of the old MSS. has slightly suffered from the emendations of successive copyists.

During the last fifty years considerable progress has been made, of course, in the study of Pahlavi, but the MS. authorities for the text of the Pahlavi Vendidad, have been increased only by the discovery of two MSS. about three centuries old. One of these, here called ML., is a copy of K_1 written in A. Y. 963 at Bharuch; the other, BU., is a very similar copy of one of the old MSS., but its kolophon has been lost. With the assistance of these two intermediate copies I have corrected the text of the first five fargards contained in the MSS. of last century, and recovered that of the old MSS. in several places.

As I have been unable to consult K_1, Dr. Spiegel's edition was treated by me as one of my old MS. authorities, with which I have compared collations of L. and ML. (which have been obtained from Europe), and the texts of BU., PB., ED., NM., RB., etc. which were available to me at Bombay, as all of them, with the exception of BU., belong to my father's library. The Pahlavi text is divided by me into sections in accordance with those in Prof. Karl Geldner's excellent new edition of the Avesta Vendidad, of which advance forms have been kindly forwarded to me from Berlin. The intermingled Pahlavi glosses or comments are separated from the pure translation and enclosed by brackets.

Variants of any consequence, sometimes useless emendations or mere errors of copyists, are even mentioned in the notes to give a clear idea as to the present position of the MSS. named above.

All the important facts that are stated here regarding the MSS. which were not accessible to me in Bombay, have been obtained from Europe through the great kindness of my learned friend, Dr. Edward William West (to whom I am also very much indebted for supplying me with collations of L. and ML.). These facts are derived by him partly from documents and partly from his own personal observation, and will, therefore, be very useful to Parsee scholars:—

K_1, which is No. 1 in the University Library at Kopenhagen, was carried from Bombay by Rask in 1820. It contained originally 340 folios written 16 lines to the page, but the first 92 folios (extending to fargards V, § 8) are missing, and fols. 184-303 (containing fargards VIII, 9—XVIII, 31), are much damaged, though a tracing of their contents in 1840 is kept in the library and numbered *2b*. Three successive kolophons occupy fols. 338*b*, l. 2—340*a*, l. 15, as follows:—

I [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

1. Original [illegible]—2. Most probably Uchh in the Panjâb; the rivers seem to have altered their course in many places since this kolophon was written.

[illegible]

II [illegible]

III [illegible]

---

1. The old MSS. [illegible]—2. The phrases enclosed in brackets have been struck out, possibly by a later copyist; but they are necessary for the sense.

These kolophons may be translated as follows :—

I. " Completely finished[3] with gratification, pleasure, and joy, this volume in the month of Tîr in the year 554[4], on the auspicious day of Srôsh, which was written by Artakhshîr, son of Vohûman, son of Rûzevêh, son of Shah-burzîn, son of Shah-mard (of whom may the soul be immortal!) from the manuscript of the immortal-souled high-priest Hômâst, son of Shâdân, who shares in the joys of Paradise, and is son of Aûharmazda. In the province of Sagistân it was written by the command of the teacher

1. The folio is torn away at these points. 2. The MSS. add

3. *Pavan frajâmînîd* in the sense of 'fully ended', where '*pavan*' is used for '*barâ*.'

4. About the middle of 1205. As this date was written in Irân, it was probably counted from the 20th year of Yazdagard.

ever of great proficiency, of a beautiful body, and from a family worthy of praise, (of whom may the soul be immortal!) Mâh-dâd, son of Âtarô-vêh, the leader, out of an accumulation of whose wealth it was done for Mâh-yâr, son of Mâh-mitrô, a priest from India[1], from the district of Aûchak which is located on the bank of the water of Sînd, which in the religious writings is called the *Veh-Rud* 'Good River.' He lived for six years in the company of the priests of Sagistân, and any religious matter taught to him came through him to India[1]. Likewise, this book of the Vendîdâd with commentary, came to this quarter (*kôstê*) from him, and was obtained by him from there[2] as a righteous gift (*ashôdâd*). The leader of those several (priests) who lived that day in that quarter, was Shah-mard, son of Mâh-yâr, the high-priest; the Shah-mard, son of Mâh-yâr, son of Shah-zâd, son of Mitrô-jîv[3], revised this volume and made it exact."

II. "On the day of Spendârmad of the month of Fravardîn, I, the humble one, who am the servant of the Religion, Rûstâm, son *of* Mitrô-âvân, son of Marzapân, son of Dehishnê-yâr, the high-priest, who have come into this country of the Hindûs, wrote this copy, for my own relation, of the Avesta and Zand of the nineteenth word of the Yathâ-Ahû-Vairyô, which they call *drêgubyô*, and the name of the Nask is the Vendîdâd. They shall always read it; and of every one who reads it, or directs its use, or keeps it, I desire (even for us who wrote it), from the readers who will read over this manuscript, that they shall respect us by their remembrance of us, and they shall honour us after death through penitential prayers on our behalf. May they in person become of good repute in this world, and their souls righteous in the next."

III. "I, the servant[4] of the Religion, the *aîrpat-zâdê*[5] Mitrô-âvân, son of Kaî-Khûsrûî, son of Mitrô-âvân, son of Spend-dâd, son of Mitrô-âvân, son of Marzapân, son of Vâhrâm (who have been in this country of the Hindûs), wrote this copy from the manuscript *of* the priest Rûstâm, son of Mitrô-âvân, and wrote it on account of [Zâhl Sangan of Kûmbâyat]. It is written for the share of righteouness on account of the love of the soul; and as it is written by my humble self for the restitution of sin, reward of good works, and love of the soul, so, from the

1. Or "those in India", "the Zoroastrian inhabitants in India." 2. Sagistan.
3. Mêhrji. 4. "A staunch follower". 5. 'Born of a priestly family.'

readers who will read over this manuscript, of every one who shall read it, of every one who shall keep it, of every one who shall make use of it, and of every one who shall make a copy from it, I who am the writer desire that they shall respect us by their remembrance of us, and they shall honour us after (our) death through their penitential prayers on our behalf. I have written it just as stated. May he be immortal, the priest Kaî-Khûsrûî,[1] by whom the order was given for writing it. May every one who shall read it, honour him as worthy of an immortal soul, and may every one who shall keep this volume, and every one who shall read it, regard [Zâhl Sangan[2] of Kûmbâyat] as worthy of heavenly felicity; (they being the two) who (ordered) me to write it on account of righteousness and, moreover, for the love [of the soul.]"

" Likewise I, having gone and written this volume on the day of Dîn of the month of Tîr in the year 693 of *Yazdagard*,[3] king of kings, who was Yazdagard, son of Shatrô-yâr, of the descendants of Aûharmazda in the country of the Hindus, in the district of Kûmbâyat; I, the servant of the Religion, and son of one of the most famous priests, Mitrô-âvân, son of Kaî-Khûsrûî, revised this volume to make it correct, on account of righteousness and for the love of the soul. *Nâisîmî daêvô*:[4] 'I scorn the demons, with those most demoniacal ones'. *Aêvô pañtâo yô ashahê vîspê anyaêshãm apañtâm*: 'One only is the path of righteousness, all those others are pathlessness.' *Ashem* ...... : Righteousness......"[5]

The history told in these three kolophons is that a manuscript of the Vendidad with Pahlavi, written by Hômâst Shâdân, was copied in 1205 in the province of Sîstân, by Ardashîr Bahman, for Mâh-yâr Mâh-mitrô to take with him back to Aûchak near the river Indus. This copy was

1. The writer's father.

2. Three other MSS. were also written by the same copyist for him.

3. About the middle of A. D. 1324.

4. The beginning words of the Yasna, Chap. XII.

5. " The oldest Pahlavi manuscript known to be extant consists of several fragments of papyrus recently found in a grave in the Fayum district in Egypt, and now in the Royal Museum in Berlin; it is supposed to have been written in the eighth century. Next to this after a long interval come four MSS. written on Indian paper, all by the same hand, in A. D. 1323-1324. They are two copies of the Yasna and two of the Vendidâd, containing the Avesta with its Zand or Pahlavi Translation and commentary; two of these old MSS. are now preserved in Kopenhagen, one in London, and one in Bombay." (*Vide* 'Introduction,' S. B. E. Vol. V., p. XXI.)

transcribed by Rustam Mêhrbân shortly after his emigration into India, which must have been after A. D. 1269, in which year he copied the Ardâ Vîrâf Nâmê in Irân, and finally K_1 was copied from his transcript, in Cambay in A.D. 1324, by his great-grand nephew Mêhrbân Kai-Khûsrû.

According to Dr. West:—" L^4, (called L. in this edition), is No. 4 in the India Office Library in London, and was brought by Guise from Surat, where he was chief surgeon from 1788 to 1795, during which time he obtained several MSS. from the widow of Dastûr Dârâb of Surat, the well-known teacher of Anquetil de Perron. This MS. contained originally more than 304 folios written 15 lines to the page, but folios 1–35 and 57-165 (containing fargards I. 1—III. 5 and IV. 7—VII. 33) have been lost and replaced by modern folios written by two copyists of the last century. One or two further folios have also been lost after folio 304 which now ends the MS., so that the text of fargard XXII. 5—8 is missing, together with the kolophon. In the lower margin of folio 301 *b*, which was formerly misplaced at the end of the MS., a corrupt Persian-Pahlavi date has been written, probably by the later copyist of the last century, and is intended to be read as follows:—*Sanah shash sad va* haftâd (*panjâh* is an error) *va dô*, 'the year six hundred and seventy-two.'" [This date has been derived from the Pahlavi kolophon attached to PB., which gives " Samvat 1378, A. Y. 692" as the date of the completion of L_4, which is equal to the Persian date 672 after the 20th year of Yazdagard. The age of L. has also been ascertained from an intrinsic evidence.] "Both Spiegel and Westergaard have noticed that the original handwriting in this MS. closely resembles that in K_1 and in the Yasna MS. K_5, both written by Mîhrbân Kaî-Khûsrô in 1323-24, who also finished the Yasna MS. J_2 (now in the Bodleian Library at Oxford) in 1323. As a collotype facsimile of this last MS. has been recently published, the handwritings in L_4 and J_2 have now been compared in a satisfactory manner, and there can no longer be any doubt about the identity of the writer. From various existing kolophons it is known that Mîhrbân Kaî-khûsrô finished a copy of the Ardâ Vîrâf-nâmak and Mâdîgân-i Yôsht î Fryâno on 8th November 1321, a copy of the first part of the Vishtâsp-shâh-nâmak on 4th July, and of the second part on 10th October 1322, besides finishing J_2 on 26th January

1323, K_5 on 17th November 1323, and K^1 on 13th May 1324; after which there is an interval of several years in the dates of his kolophons. The date corresponding to A.D. 1283, written upon the margin of fol. 301, may have been recovered from a fragment of the kolophon recording the date of the MS. from which Mîhrbân copied the text." That this was Rustam's MS., the predecessor of K_2, has now been determined from the kolophon in PB.

"ML. formerly belonged to the library of Mânekji Limji Hâtariâ at Teherân, but it has now returned to Bombay. It is called Ml^3 in Geldner's edition of the Avesta, and originally contained 322 folios, nearly all written 17 lines to the page; but many of the original folios have been lost and replaced by modern folios. The original text which still survives, comprises according to Spiegel's sections:—Fargards I, 1—IV, 101; V, 12-21; V, 31—VI, 80; VI, 97—VII, 148; VII, 186—IX, 16; IX, 29—107; IX, 118—XVII, 31; XVIII, 31—147; XIX, 2—XXII to the end; [according to this edition:—Fds. I, 1—IV, 37; V, 4—7; V, 9—VI, 40; VI, 46—VII, 59; VII, 75—IX, 9; IX, 11—24; IX, 27—XVII, 11; XVIII, 12—74; and XIX, 1—XXII]; so that only one-ninth of the old text is lost, but the collation used in this edition refers only to those parts of the old text which are missing in L. This MS. has a short Pahlavi introduction, from which it appears that it was begun on 6th September 1588 new style. It has also two kolophons, the former of which is a copy of the first kolophon of K_1, already given; while the latter also contains a long passage copied from the third kolophon of K^1, but the four phrases mentioning the person for whom K_1 was written, are omitted by this copyist. As they are really necessary to complete the sense of the third kolophon in K_1, they would have hardly been struck out by their own writer without some further alterations. So the change in K_1 was probably made by the writer of ML, to indicate the words not suitable for his purpose; and, in that case, these erasures may be considered as clear proofs of the copying of ML. direct from K_1." This latter kolophon of ML. is as follows:—

[illegible]

[illegible]

[illegible]

[illegible]..........................

[and so on, as in K_1, kol. III., reading *Ardashîr*..........................
[illegible] instead of *Kâî-Khûsrû*]

[illegible][1]

...... [illegible]

[illegible]...... [illegible]...... [illegible]

[illegible][2] [illegible]

[illegible]

[illegible] [illegible] .... as in K_1, kol. III, to end

.... [illegible] ......]

"I, the servant of the Religion, the *aîrpat-zâdê* Ardashîr, son of Magûpat, son of Zîvâ, son of Vîkâ, a descendant[3] of Ardashîr, son of Râm, son of Kâmdîn, son of Shatrôyâr, son of Nêryôsang, son of Shahmard, son of Shatrôyâr, son of Vâhrâm, son of Magûpat, son of Aûharmazdyâr, son of *aîrpat* Râmyâr, have written it. It is written on account of the love of the soul. [And so on, as in K_1, kol. III, to] .... they shall honour us after death. I have written it just as stated. May the *aîrpat* Ardashîr be of immortal soul . . . May every one, who shall read it, honour him as an immortal soul; and every one who shall keep this volume . . . on account of righteousness . . . Written on the day of Srôsh, in the month of Shahrîvar, in the year 963[4]

1. Old MSS. have [illegible]—2. instead of the usual [illegible]—3. Because three more generations are wanted to fill up the interval of about 180 years between the two Ardashîrs.—4. About the middle of 1594, the date of its completion. There is another date in the introduction to ML., which shows that it was begun on the day of Khûrshîd in the month of Dîn in the year 957 of Yazdagard (A.D. 1588) in the city of Bharuch. It is clear that the copyist *aîrpat* Ardashîr transcribed ML. direct from K_1.

of Yazdagard, the king of kings, a descendant of Aûharmazda, a descendant of king Yazdagard (II.), in the country of the Hindus, in the city of Bharûch. May it be according to the will of God ! *Nâisîmi daêvô* (as in K_1, kol. *III.*, to end).

BU. is the 'Zend-Pahlavi' MS., No. 11 in the Bombay University Library. On the left fly leaf it is stated in the hand-writing of the late Dr. Martin Haug : " Purchased for the Government of Bombay, by Dr. M. Haug," at Bharuch, in January 1865. It contains 439 folios of royal size written 13 lines to the page. The last folio ends with the words : [illegible] in p. 225, l. 19, of Prof. Spiegel's edition of the Vendidâd, Fargard XXI, § 31, (§ 9 according to Westergaard and Geldner). Consequently, ML. is incomplete at the end, and has no kolophon. The old folios 1—3 (Fd. I, §§ 1—6 to [illegible]), 87—109 (Fd. IV, § 37 from [illegible] to V, § 4), 114—115 (Fd. V, §§ 7—9), and folio 129 (Fd. V, 28-30) are missing, but they are replaced by modern copies.

NM. is one of the complete MSS. containing 391 folios of royal size written 14 lines to the page. It has only two kolophons at the end, of which the first one states that the original copy from which NM. was transcribed, had been finished on the day of Khûrshîd in the month of Spendârmat in the year A.Y. 1142, by Aîrpat Naorûz, son of Magûpatân Magûpat Shâhpûhr, son of Zîvâ, son of Dârâb, son of Kâkâ, son of Kêrsâsp, son of Asfandyâr, son of Kâkâ, son of Dânpâl, son of Lakhmîdar, son of Bâmâ, son of Lakhmîdar, son of Magûpat, son of Kâmdîn, son of Zaratôhsht, son of Magûpat, son of Hôrmazdyâr, son of Râmyâr. According to the 2nd kolophon, NM was copied at Nausârî by one Jamshîd, son of Aêdal, son of Behman, a descendant of Jamshîd Jâmâsp Asâ, and completed on the day of Khûrshîd in the month of Mîtro, in the year A. Y. 1177 (A.D. 1808).

PB. is the safest and most correct of all the Indian MSS. about one century old. It contains 318 quarto pages written 19 lines to the page. It is certainly a copy of L_4 and contains a transcript of the missing kolophon of that MS. It was transcribed in A. Y. 1157 by Magûpat

Naorûz, son of Dastur Rûstakhma (Rustam), son of Aîrpat Varâhrâm, surnamed *Sanjânê,* and finished on the day of Aûharmazda in the month of Tîshtar. It comprises, besides the first two kolophons of K_1, the following additional matter regarding the MS. L_4, whereof I give the text below:—

III. [illegible]

III. "I, the servant of the Religion, *aîrpat-zâdê* Mitrô-âvân, son of Kaî-Khûsrûî, son of Mitrô-âvân, son of Spend-dâd, have (completely) written this book of the *Javît-Shêdâ-Dâd* with its *Zand* on the day of Khûrdâd of the month of the *vahîjak* Âvân in the year 692 after the era of Yazdagard (III), king of kings, a descendant of Aûharmazda, a descendant of king Yazdagard (II). They shall always read it; and from the readers who will read over this manuscript, I, who have written it, desire of every one who reads it and directs for its use, that they shall respect us by their remembrance of us, and they shall honour us after our death by penitential prayers on our behalf. May they in person become illustrious in this world, and their souls pious in the next.

IV. [illegible]

[illegible]

IV. In the Parsee year 732, I, the servant of the Religion, *aîrpat-zâdê* Mitrô-âvân came to the land of India. I wrote this book in the city of Naûsârî, for the sake of Zâhl Sangan of Kûmbâyat, and I desire of the readers who may read this copy that they shall honour Zâhl as an immortal soul. Zahl spent money for it from his personal well-earned capital, I am only the writer of it on account of the merit of the soul of the immortal-souled Zâhl, son of Sangan, and on account of that of my own soul, so that they shall thereby consider us worthy of the heavenly share of the immortal and eternal soul in the *Garôthman*. Every one who keeps it (*i.e.*, the copy), and every one who reads it, shall regard him who ordered for writing it, and him who wrote it, as worthy of that heavenly share. *Aêvô pañtâo yo ashahê, vîspê anya-êsham apantam*: "One only is the path of righteousness, all those others are pathlessness." Nothing is done (or achieved), which is not done for the sake of the soul; likewise, hereafter you shall not do anything which you do not perform for the benefit of the soul. *Ashem.* ....

The following **Rôz-Nâmė** is appended to the last Pahlavi kolophon :—

V. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

"I write down a calendar regarding the ancestors of Sangan, son of Zâhl. Every one who reads it and keeps it, renders himself righteous. The anniversary of the death of Sangan, son of Zâhl, falls on the day of Fravardîn in the month of Amêrdâd; on the day of Fravardîn in the month of Dîn, the anniversary of Zâhl, son of Vôhûman; on the day of Fravardîn in the month of Âtarô, the anniversary of Vôhûman, son of Vâhrâm; on the day of Fravardîn in the month of Âtarô, the anniversary of Vâhrâm, son of Âtarô, son of Zaḥl; on the day of Anîrân in the month of Tîr, the anniversary of Darâb (orig. Dârû), son of Zahl; on the day of Âtarô in the month of Dîn, the anniversary of Mâlên, the wife of Sangan."

Then follows this **Sanskrit kolophon in PB.**:—

संवत् १३७८ वर्षे अश्विन शुद्ध १४ शनौ पारसी सने ६९२ वर्षे माह आवां रोज अविर्दाद अधिस्तंभतीर्थे श्रीनागसारिकायां सुलतान श्री गयासुद्दीने राज्यं परिपन्थयती त्येवं काले इरानजमिनदेशात् समायात पारसी-ज्ञातीय आचार्यकैशुश्रवसुतः आचार्यमिहिरवानस्य बहुतरं मानं कागलं लिखापनंच प्रदाय पारसी थव सांजनसुत थव चाहिलेन पुण्यार्थं एतस्य पार्श्वात् इदं पुस्तकं लिखापितं उद्दिवदादजंदनामायं कोऽपि पुस्तकमिदं रक्षति पठति तेन थव चाहिलस्य पूर्वजानां मुक्तात्मनां तथा एतस्य निमित्तं पुण्यं करणीयम्.

"Samvat 1378 varshê Ashwin Shudda 14, Shanaû, Pârasî *sanê* 692 varshê, mâh Âvã, rôj Avirdád, adhi stambhatîrthê shrî Nágsâri-

kâyâ*m* Sulatân Shrî Gayâsudîne râjyam paripanthayatî tyevam kâle Irân jamîn deshât samâyâta Pârasî dnyâtîya âchârya-Kaî-Shusravasutah-âchârya-Mihiravânasya bahutara*m* mâna*m* kâgala*m* likhâpana*m*cha pradâya Pârasî *thava** Sânga*n*asuta *thava** Châhilêna pu*n*yârtha*m* etasya pârshvât ida*m* pustaka*m* likhâpita*m* Jvad-Dêv-Dâd-Janda-nâmâyam kô pi pustakamida*m* rakshati pathati tena *thava** Châhîlasya pûrvajânâ*m* muktâtmanâ*m* tathâ êtasya nimitta*m* pu*n*ya*m* kara*n*îya*m*."

"In Samvat year 1378, Áshvina Shudda 14th, Saturday, Parsi era 692, in the month Ávân, on the day Avirdâd, in the vicinity of the Sacred Atash-Behrâm at Nausâri, when His Highness Sultan Gayasudin was extending his kingdom, the preceptor Kaî-Shushrava of the Parsee race, son of Mihirvân (who is worthy of more honour), came from the land of Irân, and wrote this book called the Zand of the Jvad-Dev-Dâd for the sake of the merit of the soul of *thava** Châhila, son of *thava** Sângana. Whosoever keeps this book, and whosoever reads this, will do honour to the immortal souls of the ancestors of *thava** Châhila."

The Pahlavi and Sanskrit kolophons in PB. strike me with some points of interest to philologists. I briefly mention two of them, *viz.* (1) as to the person or persons intended by the names [Pahlavi] [Pahlavi] of Kambay, referring to the employer of the copyist; and (2) as to Kaî Khûsrû, son of Mêhrbân, who came from Iran at the time when *Sulatân Shrî Gayâsudînê râjyam paripanthayatî*, "Sultan Gayâsudîn extended his dominion." The names [Pahlavi] [Pahlavi] (according to Sanskrit [Pahlavi] [Pahlavi] or [Pahlavi] [Pahlavi]), occur in the kolophons of K_5 and J_2, written by the same copyist the year before he completed K_1. In K_5 we have [Pahlavi] [Pahlavi] in J_2 [Pahlavi] [Pahlavi], and in PB. [Pahlavi] [Pahlavi]—Different readings of these names are suggested by different copyists; but they enable us to prove that [Pahlavi] and [Pahlavi] were two distinct persons, and that the former was the son of the latter. These names can be read (1) *Zâhl, Chahâl* or *Chahâr*, and *Chahîl*; and (2) *Sangan, Dîngûn, Sûgûn* for *Sûdgûn*, and *Sîngûn* for *Sîmgûn* ('of silver colour'). As to *Zâhl* compare the Persian proper name of زال *Zâl*, the father of *Rustam*.

* Doubtful.

The European view that 𐬗𐬀𐬵𐬌𐬌𐬮𐬌𐬥𐬔 *Chahîlsing* may be the name of a Rajput prince for whom the copy was prepared, is contradicted by the Rôz-Nâme cited above. From the existing kolophons of old MSS. we learn that there are two copies of the Yasna and two of the Vendidâd, and all these four MSS. were written in A. D. 1323-1324 by a Parsee priest who had immigrated from Persia, and all four were written for a rich Zoroastrian, probably a *Bêhdîn* named Zâhl Sangan. Regarding the allusion (I) to Sultân Gayâsuddîn, Elphinstone tells us in his "History of India," Vol. II, p. 55, that this Sultan, whose proper name was Gâzi Khan, son of a Turki slave by an Indian mother, was first governor of the Panjâb; he rebelled against the converted Hindu Khusru Khan, who having murdered his master Mubârik Khilji, had assumed the vacant throne of Delhi. Ghazi Khan, having put an end to the life of that usurper on 22nd August 1321, was proclaimed king under the title of Gheiasud-din Toghlak. He perished in February. 1325. (Comp. Westergaard's Introduction to the 'Zend Avesta,' Vol. I., p. 11.)

D. D. P. S.



[Pahlavi]

THE PAHLAVI VENDIDAD.

[Pahlavi]

FARGARD I.

1[1] [Pahlavi][2] [Pahlavi][3] [Pahlavi][4] [Pahlavi][5] [Pahlavi][6] [Pahlavi][5] [Pahlavi][4] [Pahlavi] [Pahlavi] [Pahlavi][7] [Pahlavi][8] [Pahlavi][9] [Pahlavi][10] [Pahlavi]

1. For numbering the sections I have used Prof. Geldner's numbers in his Avesta text of the Vendidad. The Pahlavi Translator's glosses and citations in each section are placed within brackets, and punctuated by me. The mark ∘ = a semicolon, and ∵ = a full stop. A point below a letter denotes that the letter is omitted or has dropped out of the old MSS. Regarding L., ML., BU., PB., SP., &c. *vide* 'Abbreviations.' The text of sections 1—6 in BU. is written on modern folios.—2. So ML.; PB., BU. [Pahlavi]—3. [Pahlavi] in latter copies.—4. BU. here adds [Pahlavi]—5. [Pahlavi] in BU., ML.; [Pahlavi] in SP., NM., PB., &c.—6. All [Pahlavi]—7. So in most of the copies; SP. [Pahlavi]—8. *Kilûntan* in ML.; [Pahlavi] in BU.; [Pahlavi] in SP. and the rest of the MSS.—9. SP. [Pahlavi]—10. Comp. Maînu-î-*Khrat* IX, 6.

[illegible] [1] [illegible] [2] [illegible] [3] [illegible] [4] [illegible] [5] [illegible] [6] [illegible] [7] [illegible] [8] [illegible] [9] [illegible] [10] [illegible] [11] [illegible] [12] [illegible] [13] [illegible]

2 [illegible] [10] [illegible] [14] [illegible] [15] [illegible] [16] [illegible] [17] [illegible] [18] [illegible] [15] [illegible] [19] [illegible]

---

1. This and the following Avesta quotations forming the second clause in Westergaard, are omitted in some of the old MSS. containing the Avesta text of this chapter of the Vendidad. They are connected with the preceding gloss on the first section, and must be excluded from the simple Avesta text of the *Vidaevô-Dâta*. These Av. words are followed by ([illegible]) in ED., BH.—2. ML., PB. [illegible]; BU., NM., ED. [illegible]—3. BU. [illegible]—4. ML. [illegible]; BU. [illegible]—5. ML., BU. om.—6. ML., SP. read [illegible]; the rest [illegible]—7. ML., BU., SP. om.—8. BU. [illegible]; the rest [illegible]; it is [illegible]—9. So ML.; [illegible] in SP., PB. —10. ML., BU., SP. om.—11. So in all but SP., which reads [illegible]—12. BU. [illegible] —13. Followed by the words ([illegible]) in ED.—14. SP. [illegible] throughout. —15. So ML.; BU., SP. om.—16. So ML.; SP. [illegible]; BU. [illegible] — 17. So ML., NM., SP.; [illegible] in BU., PB., ED. —18. ML., SP. [illegible] —19. SP. [illegible]

[Pahlavi][1] [Pahlavi] ∴ [Pahlavi]

3 [Pahlavi][2] [Pahlavi] [Pahlavi][3] [Pahlavi] ∴ [Pahlavi][4] ∴ [Pahlavi] ∴ [Pahlavi][5] [Pahlavi][6] [Pahlavi] ∴

4 [Pahlavi][7] [Pahlavi]

---

1. BU. om. [Pahlavi]—2. Most of the MSS. contain [Pahlavi]. The first word is written [Pahlavi] in BU.; [Pahlavi] in ML., but dotted out as a blunder. It is possible that this blunder originated in ML. and that all MSS. that contain [Pahlavi] are descended from ML. — 3. These Av. words are found in the Vendidad Sâdah, but their Pahl. rendering is not given in old MSS. This leads us to believe that the Pahl. translators regarded this Avesta passage too as a part of the Avesvta gloss, or explanation. The Avesta is followed by a modern Pahlavi translation ([Pahlavi]) in ED.—[Pahlavi] is a Pazand transliteration of the Pahl. [Pahlavi] —4. Mod. trans. ([Pahlavi]) in ED.—5. [Pahlavi] in PB.; all others [Pahlavi]—6. So ML., BU.; [Pahlavi] in SP., PB., ED.—7. It may be a mis-written form of [Pahlavi] derived from the original [Pahlavi] *Sûgd*; BH. [Pahlavi]

[Pahlavi] ∴

5 [Pahlavi] ∴

6 [Pahlavi] ∴

7 [Pahlavi]

---

1. [Pahlavi] in ML., BU.; [Pahlavi] in other MSS.—2. Better [Pahlavi]—3. [Pahlavi] in ML.—4. BH. has [Pahlavi]—5. ML. adds [Pahlavi]—6. BH. [Pahlavi]—7. SP. [Pahlavi]—8. [Pahlavi] in PB., ED.—9. All *Bákhl*; better [Pahlavi] since in Pahl. MSS. the original [Pahlavi] is sometimes found transformed into [Pahlavi] or the latter into [Pahlavi].—10. Later MSS. have [Pahlavi]—11. ML. [Pahlavi] At this point begin the old folios of BU., the first three lost folios being written by a later copyist.—12. ML., BU. [Pahlavi]; SP. [Pahlavi]; better read [Pahlavi]—13. ML., BU. [Pahlavi] In other MSS. [Pahlavi] is either [Pahlavi] or [Pahlavi]—14. ML., SP. [Pahlavi]—15. ML. [Pahlavi]; SP.; PB. [Pahlavi]

[Pahlavi text]

8 [Pahlavi text]

9 [Pahlavi text]

---

1. All MSS. have [Pahlavi] except ML., SP.—2. This word is preceded by [Pahlavi] ([Pahlavi] in ED., PB., NM., BH.—3. So ML., BU., SP.; [Pahlavi] or [Pahlavi] in the later MSS.—4. So BU., SP., ML.; [Pahlavi] in the later copies, which is better.—5. So ML, BU.; [Pahlavi] in SP., &c.—6. All [Pahlavi] for [Pahlavi]—7. So ML., NM., BH.; SP. and the rest [Pahlavi]—8. [Pahlavi] in ML., NM., BH.; [Pahlavi] in BU., SP.; [Pahlavi] *pavan tak* or *tag* meaning 'quickly,' 'swiftly'; [Pahlavi] in PB., ED.—9. Better [Pahlavi] for the Av. [Avestan]; [Pahlavi] in SP.—10. *Sakhûn*, Pers. سخن; or comp. Pers. [Persian] 'a drum.'—11. ML., BU., SP. [Pahlavi]; PB., BH., ED. [Pahlavi]—12. Pahl. *tabûrê* = Pers. طنبوره 'a guitar'; or comp. باتره 'a drum.'—13. So BU., ML.; [Pahlavi] in SP.—14. All [Pahlavi] for [Pahlavi]—15. ML., BU., SP. [Pahlavi]

10 [illegible] [1] [illegible]
[illegible] [2] [illegible] [1] [illegible]

11 [illegible] [3] [illegible]
[illegible] [4] [illegible] [5] [illegible]
[illegible] [6] [illegible] [7] [illegible]

12 [illegible] [8] [illegible]
[illegible] [9]
[illegible] [10] [illegible]

13–14 [illegible]
[illegible] [11] [illegible] [12] [illegible]

1. *Mêshan* or Mesene the region of lower Euphrates—2. NM., BH. [illegible]—3. BH. [illegible]; the rest [illegible]—4. [illegible] in PB., NM., and ED.; [illegible] in ML., BU., SP.—5. All om.—6. So ML., SP., NM., PB.; BH., ED. [illegible]—7. In later MSS. [illegible]—8. ML., BU. [illegible]—9. So in the later copies; SP., ML., BU. [illegible]; —10. This spelling is often found in the Dinkard. ML., BU. [illegible] —11. So ML., SP., BU., NM.; [illegible] in PB., BH., ED.—12. Several copies read [illegible] *Sajastán*, wherein the river Hétumand is situated; SP., ML., BU. [illegible]; Haug and West read it *î sikast* "which it subdued," or *î kasist* "the smallest." I would read it *Sajêst* = *Sist* = Sîstân (*Bund.* XX, 17.)

[illegible]

1. Om. in ML., BU., SP.—2. So in NM., BH.; [illegible] in ML., BU., SP., PB. — 3. So most of the MSS.; BH. and ED. [illegible].—4. ML., BU., SP. [illegible] —5. BH. [illegible]; the rest [illegible] —6. ML., BU., NM., ED. [illegible]; SP., PB., BH. [illegible] —7. Several MSS. including ML., BU., SP., contain the Pahl. translation of the Avesta glosses which form § 14 in Geldner, and § 15 in Westergaard; but I have distinguished here the Pahl. comment from the Pahl. translation of the Avesta gloss, by enclosing the latter in parentheses.—8. For [illegible] ML., BU., SP. [illegible]—9. [illegible] in ML., BU., SP. Later copies [illegible] — 10. So ML., BU.; [illegible] in SP.—11. [illegible] in the later copies.— 12. The words may be corrected thus: [illegible] *yemîtûnd naksûnkâr va dêlgan*. According to the MSS. *snêhâr va tagrag*. ML., BU., [illegible]; SP. [illegible] — 13. [illegible] in BH., ED.; the rest [illegible]—14. So ML., BU.; SP. [illegible]

[Pahlavi text][1] [Pahlavi text] ∴
[Pahlavi text][2] .... ([Pahlavi text]
[Pahlavi text][3] [Pahlavi text] .....)[4]] ∴

15 [Pahlavi text] [[Pahlavi text][5] [Pahlavi text][6] [Pahlavi text] ∴ [Pahlavi text][7] [Pahlavi text][8] [Pahlavi text] ∴ [Pahlavi text] [Avestan text][9]] ∴ [Pahlavi text] [[Pahlavi text][10] [Pahlavi text][11] [Pahlavi text]] ∴

16 [Pahlavi text][12] [Pahlavi text]] ∴ [Pahlavi text] [[Pahlavi text][13] [Pahlavi text]] ∴

17 [Pahlavi text]

---

1. ML., BU. [Pahlavi text]—2. Om. in Geldner.—3. [Pahlavi text] in ML. BU., SP.; [Pahlavi text] in later copies.—4. [Pahlavi text] in the MSS. Regarding § 14 Dr. E. W. West observes :— "These Av. phrases are evidently the remains of an old Zend in the Avesta language, the first portion of which is given by the Pahlavi translator only in Pahlavi, while he gives these phrases in both languages" (*vide* H. E. 2nd edition, p. 229).—5. [Pahlavi text] in the MSS.—6. ML., BU. [Pahlavi text]—7. All om. [Pahlavi text]—8. So ML.; [Pahlavi text] in BU.; [Pahlavi text] or [Pahlavi text] in several MSS.—9. These Avesta words, which occur in the Vendidâd-Sâdah, seem to be connected with the Pahl. gloss, and not with the Av. text.—10. BU. [Pahlavi text]—11. Rather [Pahlavi text]—12. Comp. the rendering of the Av. [Avestan text] in § 5. All om. [Pahlavi text]—13. ED., PB., RB. add [Pahlavi text]

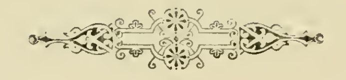
18

19

1. ML., BU., SP. —2. *kîr* or *gîr* in ML.; in BU., in the later copies.—3. So BU., SP.; ML. —4. ML., BU. —5. So ML., BU., SP.; PB., ED. —6. ML.; BU. ; SP. ; BH., NM. —7. om. in ML., BU.—8. Better ED. —9. ML., SP., BU.; ED., PB. —10. in SP., ML., BU.; ML., BU. . Cf. Yt. X. 104.—11. So ML., BU., SP.; in some later copies.—12. NM., ED. *Arvastân*; ML., BU., SP. ; Haug *Arangîstân*. A marginal note in BH. gives the meaning of this passage, thus: —13. in NM. and BH.

[Pahlavi][1] [Pahlavi] [2] ∴

20 [Pahlavi][3] [Pahlavi] [4] [Pahlavi] [5] [Pahlavi] [6] [Pahlavi] ∴ ∴ ∴



1. [Pahlavi] [Pahlavi] in PB., BH., ED.—2. The Avesta words [Pahlavi] at the end of § 19, in Geldner, are not translated into Pahlavi; but they are found in the Vendidâd Sâdah. The Persian interlinear translation gives the meaning آن زمستان ستمبرتر در آن شهر توزي—3. SP., BU., ML. [Pahlavi]; later copies [Pahlavi]—4. Fol. in several MSS. by the words [Pahlavi] instead of [Pahlavi] in BU., ML. [Pahlavi] may be the rendering of some such Av. word as [Pahlavi] which has dropped out of the old copies. The epithets [Pahlavi] and [Pahlavi] 'curious' and 'inquisitive,' are applied to the inhabitants.—5. [Pahlavi] in PB., RB., ED., BH.—6. Corrected from [Pahlavi] in ML., SP., BU. and [Pahlavi] in NM.

[Avestan heading]

FARGARD II.

1 [Avestan text, verse 1, with footnote marks 1–3]

2 [Avestan text, verse 2, with footnote marks 4–8]

3 [Avestan text, verse 3, with footnote marks 9–10]

1. Preceded by [Avestan] in PB., ED., BH.—2. Om. in SP., ML., BU.—3. [Avestan] in SP., BU., ML., NM.; [Avestan] in PB., RB., ED.—4. ML., BU. [Avestan]—5. [Avestan] in BU., ML; [Avestan] in SP.—6. [Avestan] in SP., NM; [Avestan] in BH.; [Avestan] in BU., ML., PB., RB., ED.—7. BU., ML., SP. [Avestan]—8. So SP., BU.; ML. [Avestan] altered to [Avestan]—9. BU., ML [Avestan]; SP. [Avestan]—10. So in PB., ED.; SP. [Avestan]; ML., BU. [Avestan]

[Pahlavi] [1] [Pahlavi] [2] [Pahlavi] [3] [Pahlavi]

4 [Pahlavi] [4] [Pahlavi] [5] [Pahlavi] [6] [Pahlavi] [8] [Pahlavi] [7] [Pahlavi] [8] [Pahlavi] [7] [Pahlavi] [8] [Pahlavi]

5 [Pahlavi] [9] [Pahlavi] [10] [Pahlavi] [9] [Pahlavi] [11] [Pahlavi]

[Pahlavi] [12] [Pahlavi] [13] [Pahlavi] [14] [Pahlavi]

1. BH. [Pahlavi]; ML., SP., BU. [Pahlavi]—2. [Pahlavi] or [Pahlavi] is the imperative 2nd pers. sing. form often used in the Pahl. Vendidad, also [Pahlavi], [Pahlavi]—3. SP. adds [Pahlavi]—4. Om. in ML., BU., SP.—5. BH [Pahlavi]—6 ML. [Pahlavi]—7. [Pahlavi] in PB., RB., ED.—8. For the Avesta pl. [Avesta]—9. All MSS. [Pahlavi]—10. After this word parts of two clauses are wanting in all MSS.: [Pahlavi]—11. [Pahlavi] in BU., ML., SP.—12. BU., ML., SP. [Pahlavi]; PB., RB., ED. [Pahlavi]; NM., BH. [Pahlavi]—13. PB., RB. [Pahlavi]; [Pahlavi] in ML., BU., SP.—14. ML., BU., SP. [Pahlavi]

[illegible] [1] [illegible] [2] [illegible] [3] [illegible] [4] [illegible] [5] [illegible]

6–7 [illegible] [6] [illegible] [7] [illegible] [8] [illegible]

8 [illegible] [9] [illegible]

---

1. The five unconnected Avesta passages in this gloss, form § 6 in Westergaard.—2. Some MSS. read [illegible]; ML. [illegible]; BU., SP. [illegible]—3. The last two Avesta words are omitted in ML., BU., SP.—4. A combined form of [illegible] or [illegible] = [illegible] *Kai-Káus*; [illegible] in several MSS.—5. So ML., BU., &c.; but wanting in SP.—6. [illegible] in ML., SP., BU., PB., RB.—7. So in PB., RB.; [illegible] in SP.; [illegible] in ML., BU. Firdaosi خداوند شمشیر و گاه و نگین —8. All [illegible]—9. [illegible] in ML. and several MSS.; [illegible] in BU., NM., SP.

9 [Pahlavi][1] [Pahlavi][2] [[Pahlavi][3] [Pahlavi][4]] [Pahlavi] ∴

10 [Pahlavi][5] [Pahlavi][6] [Pahlavi] ∴

[[Pahlavi][7] [Pahlavi][8] [Pahlavi][9] [Pahlavi] ∴ [Avestan][10] ∴ [Pahlavi][11] ∴ [Avestan] ∴ [Pahlavi] ∴ [Avestan] ∴ [Pahlavi] ∴]

[Pahlavi][12] [Pahlavi]

---

1. ML., SP. [Pahlavi] As the Avesta verb is in the first person and Ahura is speaking, it is probable that the nom. *yazdân* best represents the meaning. Paragraphs 13, 14, and 17, 18, in Geldner and Westergaard, are abbreviated in Spiegel and most of the MSS.; but they are here fully inserted by me from ED., since the paras. are numbered to correspond with Geldner's Avesta text of the Vendidâd. The § 8 is fol. in several MSS. by §§ 12, 16, 9, 10, 11, 15 and 19.—2. So in PB., ED., NM.; [Pahlavi] in SP., BU., ML.—3. All [Pahlavi], *vide* note 1.—4. So in SP., NM., BU.; [Pahlavi] in PB., RB.,—5. Better [Pahlavi] *nîsmô* in PB., RB., ED.—6. SP. [Pahlavi].—7. SP., ML., BU. [Pahlavi] —8. BH., PB., ED. [Pahlavi] instead of [Pahlavi]— 9. Om. in SP.—10. The Pahl. rendering of this and the following Av. extract, is given in BH., RB., and ED :—

(*a*) [Pahlavi]

(*b*) [Pahlavi]

11. [Pahlavi] in SP., ML., BU.—12. [Pahlavi] is altered into [Pahlavi] *suft* in ML.; better [Pahlavi] or [Pahlavi] *madam shvad* or *madam raft* for the Avesta [Avestan]

[Pahlavi text]

11 [Pahlavi text]

12 [Pahlavi text]

13 [Pahlavi text]

14 [Pahlavi text]

1. ML., BU., SP. [Pahlavi] —2. So in BH., PB., RB.; [Pahlavi] in SP., BU., ML. It may be [Pahlavi] *hvām*.—3. Om. in ML.—4. *Dôshashnô* for the Av. *Zaoshô* 'wish,' 'pleasure.'—5. The words from [Pahlavi] to [Pahlavi] are wanting in ML.

15

16

17

18

1. As the Pahlavi translator's commentary which follows this passage, is literally contained in para. 10, it is therefore here omitted. The variants, too, are not repeated.

[illegible]

19 [illegible]

[illegible]

1. [illegible] om. in ML.—2. [illegible] in SP., ML., BU.; [illegible] om. in ML.—3. The observation I have made with regard to § 6, is also applicable to § 20. in Wd., which is formed of the unconnected Avesta quotations cited in this gloss by the Pahl. commentator. They are not rendered into Pahlavi in old MSS.; but attempts have been made in modern times to interpret them into Pahlavi in marginal notes to ED., BH. I designate the passages by (*a*), (*b*), (*c*), and give the modern Pahl. interpretations respectively :—

(*a*) [illegible] (*b*) [illegible] (*c*) [illegible]

4. ML., BU., SP. [illegible]—5. So in ML., BU.; SP. [illegible]; PB. [illegible]—6. SP., ML. [illegible]—7. ML. [illegible]—8. BU. [illegible]; the rest [illegible]—9. So BU., ML., SP.; [illegible] in PB., RB., ED.

20

21

---

1. Om. in ML.—2. [Pahlavi] in SP., BU., ML.—3. In ML.; om. in SP., BU.—4. So BU.; om. in ML., SP.—5. ML. [Pahlavi]—6. [Pahlavi] in all—7. ML. [Pahlavi] only.—8. Om. in ML.—9. [Pahlavi] in ML.; [Pahlavi] in several copies.—10. Also written [Pahlavi] or [Pahlavi]—11. BU., ML., SP. [Pahlavi]; NM. [Pahlavi]—12. *Vide* § 22.

[Pahlavi] ∴

22 [Pahlavi][1] [Pahlavi][2] [Pahlavi] ∴ [Pahlavi][3] [Pahlavi][4] [Pahlavi][5] [Pahlavi] ∴

23 [Pahlavi][6] [Pahlavi][7] [Pahlavi][8] [Pahlavi][9] ∴

24 [Pahlavi][10] [Pahlavi][11] [Pahlavi]

---

1. So in PB.; [Pahlavi] in ML; [Pahlavi] in SP.; [Pahlavi] in BU., NM. It may be [Pahlavi].—2. *Mûtak* = Av. *mrûrô*—3. *Malkúsán*, Av. [Avestan]—4. [Pahlavi] in several MSS.—5. [Pahlavi] ML., BU., NM., SP. It may be read: *pavan bishach vad aîr tan* or *pavan bâsh chand Airdvô.* Better ([Pahlavi]) [Pahlavi] *bâshnach-i-Airdivisûr.* The variant [Pahlavi] 'an arm's depth or height', for [Pahlavi] in ED. gives a clear meaning.—6. [Pahlavi] in ML., BU., NM., etc. [Pahlavi] in SP.—7. *Apârsîn*, Av. *Upairi-saena* or Hindoo Kush. ML., BU., SP, &c. [Pahlavi] —8. So in all MSS. Cf. [Pahlavi] in Vd. I. 20. Darmesteter reads *Khorastân* (Khorâsân); *Airâstân* "the Arian districts."—9. *Kant-mân* meaning the *Var* of *Yima.*—10. ML., BU. [Pahlavi] for Av. [Avestan].—11. *Pâd'z*; [Pahlavi] in PB, ED.; [Pahlavi] *pâh-pâyaî* in BU., ML., NM.

[Pahlavi text]][1] [Pahlavi text] [2] [Pahlavi text] [3] [Pahlavi text] [4] [Pahlavi text] [5] [Pahlavi text] [6] [Pahlavi text] [7] [Pahlavi text]] ∴

25 [Pahlavi text] [8] [Pahlavi text]] ∴ [Pahlavi text] ∴ [Pahlavi text] [9] [Pahlavi text] ∴

26 [Pahlavi text] ∴ [Pahlavi text] [10] [Pahlavi text]]∴ [Pahlavi text] [11] [Pahlavi text]

---

1. [Pahlavi text] in BU., ML.; [Pahlavi text] in NM.—2. *Avadich* (all MSS. [Pahlavi text]) for the Av. [Avestan text]—3. [Pahlavi text] in several MSS.; BU., NM. [Pahlavi text]; ML. [Pahlavi text] —4. Om. in SP., ML., BU.—5. [Pahlavi text] in ML., SP.; better PB. [Pahlavi text]; ED. [Pahlavi text]—6. [Pahlavi text] in ML., SP.—7. Om. in ML.—8. So in ML., BU.; [Pahlavi text] in the rest.—9 *Gûstân* or [Pahlavi text] = Av. *gavôstâna*. [Pahlavi text] in ML., BU.; [Pahlavi text] in SP.—10. So in ML., BU. and the later MSS.; [Pahlavi text] in SP.—11. So in all; Semitic *kanat* "a subterranean dwelling", often compared with Mod. Pers. کده *kadah*.

[Pahlavi] [[Pahlavi][1]] [Pahlavi][2] [Pahlavi]
[[Pahlavi][3]]

27 [Pahlavi][4] [Pahlavi][5] [Pahlavi] .˙. [Pahlavi][5] [Pahlavi] .˙.

28 [Pahlavi] [[Pahlavi][6]] [Pahlavi] [[Pahlavi][7]] .˙. [Pahlavi][8] [[Pahlavi]] [Pahlavi] [[Pahlavi][9]] .˙. [Pahlavi][10] [Pahlavi] [[Pahlavi].[11]] [Pahlavi][12] [Pahlavi].[13] [Pahlavi] [[Pahlavi][14] [Pahlavi][15] [Pahlavi]] .˙.

29 [Pahlavi] [[Pahlavi][16] [Pahlavi]] [Pahlavi]

---

1. [Pahlavi] in BU., ML., etc.; but om. in SP.—2. Cf. Mod. Pers. فروار 'a winter habitation.'—3. [Pahlavi] in ML, BU., PB., RB., ED.; [Pahlavi] in SP., NM.—4. [Pahlavi] in BU., ML., SP. and the later MSS.—5. [Pahlavi] in all.—6. *Sarv va chînâr*—7. *Yâsmîn.* —8. Avesta [Avestan]; all copies [Avestan]; it may be *khvâlîst*, Pers. خوالیدن 'to taste', 'to eat.'—9. *Vâdrang*; all [Pahlavi]—10. So ML., BU.; [Pahlavi] in PB., ED., NM. and in para. 36.—11. [Avestan] in ML., BU.; SP. [Avestan]; better [Avestan].—12. ML., PB., BU., &c.; SP. [Pahlavi]—13. ML., BU. [Pahlavi]—14. [Pahlavi] in SP.; [Pahlavi] in ML., BU., NM.—15. BU., ML. [Pahlavi]; SP. [Pahlavi]—16. ML., BU., SP. [Pahlavi]

[Pahlavi text, with footnote markers 1–16]

30 [Pahlavi text, with footnote markers 17–18]

1. ML., BU., SP. [Pahlavi]—2. So in ML.; BU. [Pahlavi]; SP. [Pahlavi]; the rest [Pahlavi]—3. So in BU., ML., SP.; [Pahlavi] in PB., RB. It may be *zaif-dard*, *zaf-dari*, or *zaphiri* "one affected with some chronic disease." Mod. Persian زرغان 'a decrepit old man'—4. ML., BU., PB., *setûnak*; [Pahlavi] *sakhtûk* in SP.; it may be read *sînak*, *sakhûn*—5. [Pahlavi] *siflak* (Pers. سفل) in ML., BU., BH., etc.; SP. [Pahlavi] *dripak* for the Av. *driwish*—6. SP. [Pahlavi]; ML., BU. and the rest [Pahlavi]—7. The Pahl. rendering of the Av. [Avestan] is here wanting in all MSS., but it is given in § 37 in BU. *kinagín* or *kinagîr*. The Av. [Avestan] is rendered by [Pahlavi] *vîzlâtak-rishk*, (Mod. Pers. وژولیدن 'to excite';) meaning 'one who excites jealousy or promotes quarrels'.—8. [Pahlavi] *khûnzad* in later MSS.; ML., BU., SP. [Pahlavi]—9. ML., BU. [Pahlavi]; SP. [Pahlavi] *sakht* —10. [Pahlavi] in all.—11. BU., SP. [Pahlavi]; ML., &c. [Pahlavi] —12. So in ML., BU., &c.; SP. [Pahlavi] —13. BU., ML. [Pahlavi]—14. [Pahlavi] in ML.—15. Fol. by [Pahlavi] in ML.—16. ML., BU., SP. [Pahlavi] —17. ML., SP. [Pahlavi]—18. Pers. کوي *kûi*.

[illegible]

31 [illegible]

32 [illegible]

1. SP. [illegible]—2. [illegible] in SP.—3. SP. [illegible]; ML. [illegible], but here [illegible] is dotted or struck out. Better [illegible]—4. So all, better [illegible]—5. ML. [illegible]—6. BU., ML. [illegible]; SP. [illegible]—7. So all; better [illegible]—8. [illegible] in ML., BU., NM.; better *ae avîkhad;* SP [illegible]—9. BU. [illegible]; properly [illegible]; SP. [illegible]—10. Wd. [illegible]—11. Wd. [illegible]—12. Wd. [illegible]—13. The 32nd. section in Geldner and Westergaard, is wanting in some of the old MSS. Its Pahl. rendering is, therefore, not given in most of the copies; but it is here inserted by me from ED. and BH

33 [illegible]

34 [illegible]

35 [illegible]

36 [illegible]

1. Om. in ML., BU., SP.—2. [illegible] in all.—3. BU. [illegible]—4. ML., BU. [illegible]—5. Fol. by [illegible] in ED. and BH.—6. ML. SP. [illegible]; BU. [illegible] for Pers. [illegible].—7. So ML., BU.; SP. [illegible]—8. The later MSS. read [illegible]—9. ML., SP., BU. [illegible]; the later copies [illegible]—10. [illegible] in all.

[Pahlavi][1] [Pahlavi][2] [Pahlavi] ∴ [Pahlavi][3] [Pahlavi][4] [Pahlavi][5] [Pahlavi][6] [Pahlavi] ∴

37 [Pahlavi][7] ∴ [Pahlavi][8] [Pahlavi][9] [Pahlavi][10] [Pahlavi] ∴ [Pahlavi][11] [Pahlavi] ∴ [Pahlavi][12] [Pahlavi][12] [Pahlavi][13] [Pahlavi] ∴ [Pahlavi][14] [Pahlavi] ∴ [Pahlavi][15] [Pahlavi][16] [Pahlavi][17] [Pahlavi]

---

1. ML., BU. [Pahlavi]; NM., SP. [Pahlavi]; the later MSS. [Pahlavi], which is better.—2. [Pahlavi] in BU.; [Pahlavi] in ML., SP.; [Pahlavi] in NM.; *vide* p. 21, note 8.—3. [Pahlavi] in BU., ML.; [Pahlavi] in SP.; [Pahlavi] in the later MSS.—4. Om. in all.—5. [Pahlavi] in ML., BU.—6. All MSS. [Pahlavi]—7. ML., BU., SP., NM. [Pahlavi]; the later MSS. [Pahlavi]—8. [Pahlavi] *zaphiri* in ML.—9. So in PB., BH., NM.; it may be [Pahlavi] or [Pahlavi]; ML., BU. [Pahlavi]; SP. [Pahlavi]—10. [Pahlavi] *halak* (Pers. [Persian]) in the MSS.; better [Pahlavi] *harêd* for the Avesta [Avestan]—11. [Pahlavi] is a Pahlavi form of [Avestan]; ML., SP., BU. [Pahlavi] [Pahlavi] for [Pahlavi]; PB [Pahlavi]—12. [Pahlavi] in BU., SP., PB., BH.; [Pahlavi] in NM.; [Pahlavi] in ML. *Vide* note 7, page 22.—13. Vide note 8, page 22.—14. SP. om.—15. ML. [Pahlavi]; PB. [Pahlavi]—16. ML., BU., SP. [Pahlavi]—17. [Pahlavi] in ML., SP., BU., NM.; [Pahlavi] in the later copies.

[illegible] ∴

38 [illegible] ∴

39 [illegible] ∴ [illegible]

1. For the Av. [illegible]; later MSS. [illegible]; [illegible] in ML., BU., SP.—2. So in BU., &c.; SP. [illegible]—3. SP. [illegible]—4. [illegible] in SP., NM.—5. [illegible] in ML., BU., SP.—6. ML., BU. omit [illegible]—7. ML., BU., SP. [illegible]—8. So in ML., BU.; [illegible] in SP.; [illegible] in PB., ED., RB.—9. After this word SP. has [illegible]—10. [illegible] in § 30—11. Several copies [illegible] for the Av. [illegible]; ML., SP. [illegible]—12. Better [illegible]—13. So all MSS., except SP. [illegible] and ML. [illegible]—14. SP. [illegible]; ML., BU., [illegible]—15. ML., BU. [illegible]; SP. [illegible].—16, ML. [illegible]; BU. [illegible]; NM. [illegible]—17. [illegible] in SP.

[illegible] [1] [illegible]

40 [illegible] [2] [illegible] [2] ∴ [[illegible]] ∴ [illegible] [3] [illegible] [illegible] [4] [illegible] ∴

41 [illegible] [5] [illegible] [5] [illegible] ∴ [[illegible]] ∴ [illegible] [6] [illegible] [7] [illegible] [8] [illegible] ∴ [illegible] [9] [illegible] [10] [illegible] [11] [illegible] ∴

42 [illegible] ∴ [illegible] ∴

1. The insertion in parentheses which corresponds to the Av. text in the *Vendidâd Sâdah*, is omitted in all MSS. except ED. and BH.—2. [illegible] and [illegible] in ML., BU., SP.; PB. [illegible], [illegible]—3. ML. [illegible]; SP. [illegible]—4. *Gêhân* or *nihân*, being subterranean.—5. All [illegible]. "They also after a day think it even a year after" (*i.e.* they keep no account of time, being everlasting.) [illegible] · [illegible] and [illegible] in ML., SP.—6. So in BU., etc.; but ML., SP. have [illegible] [illegible] — 7. SP., ML., BU. [illegible]; the later MSS. [illegible].—8. [illegible] in all.—9. [illegible] in SP., NM., etc.; here om. in ML., BU.—10. ML., BU. [illegible]; SP. [illegible] —11. All MSS. have [illegible]

[illegible] [1] [illegible] [2] [illegible] [3] [illegible] [4] ∴

43 [illegible] [5] [illegible] ∴ [illegible] [6] [illegible] [7] [illegible] ∴ [illegible] ∴

∴ ∴ ∴ ∴

1. [illegible] in ML., BU., SP.—2. *Chákhravák*, Sanskrit *Chakravák*.—3. [illegible] in NM.; [illegible] in ML., BU., SP. —4. All [illegible]—5. So in ML., BU., &c.; [illegible] in PB., BH.—6. [illegible] in ML., BU., SP., BH.; [illegible] in the later copies.—7. Om. in ML., BU., SP.

[illegible]

FARGARD III.

1 [illegible]

2 [illegible]

3 [illegible]

1. [illegible] in ML., BU., SP.—2 So BU.; ML., SP. [illegible]—3. [illegible] in PB., ED.; [illegible] in BU.; [illegible] in SP.; [illegible] in ML.; better *patash-gâv*.—4. All [illegible]—5. [illegible] in all.—6. Better [illegible] in ED.; [illegible] in SP., ML., BU. The Pahlavi transposes the order of words in the Avesta text. After [illegible] all MSS. including ML. and BU., mention the names in the following order: [illegible]

[illegible]

4 [illegible]

5 [illegible]

6 [illegible]

7 [illegible]

---

1. [illegible] in BH., ED.; ML., BU., PB. and SP. [illegible]—2. [illegible] in all. §§ 4 & 23 being alike in the Avesta, must, I think, have been originally alike in the Pahlavi.—3. [illegible] in ML.; *vakhsh frayâv barâ vâbîdunyen*, "shall make the rising ground thoroughly irrigated"; it may be Pers. نخس 'a desert'; several MSS. [illegible] or [illegible] 'a forest'; SP., BU. [illegible]—4. [illegible] in ML., BU., SP.; later MSS. [illegible] or [illegible]—5. So in ML.; BU., SP. [illegible]—6. ML., ED., BH. [illegible]; PB. [illegible]; BU., SP. [illegible]—7. [illegible] in all.

[Pahlavi text][1] [Pahlavi text][2] [Pahlavi text][3] [Pahlavi text][4] [Pahlavi text][5] [Pahlavi text][6] [Pahlavi text][7] [Pahlavi text][8] [Pahlavi text][9] [Pahlavi text]

8 [Pahlavi text][10] [Pahlavi text]

---

1. So in ML., BU., PB., RB. and SP.; [Pahlavi] in ED., BH., NM.—2. So in ML., BU., ED., BH.; [Pahlavi] in SP., RB., PB.—3. [Pahlavi] *gerd î daduk*, Pers. گرد دد 'burrows belonging to pernicious creatures.' The Pahl. *gerd* is identical with the Av. [Avestan] *geredha*. ML., and BU. omit the line [Pahlavi] —4. Om. in ML., BU.—5. PB., ED., RB. add [Pahlavi]—6. BU., SP. [Pahlavi]; [Pahlavi] is struck out in ML.; [Pahlavi] may be [Pahlavi] or [Pahlavi] —7. [Pahlavi] in ML., BU., SP.—8. All [Pahlavi] for [Pahlavi]—9. ML., BU. [Pahlavi]—10. [Pahlavi] in ML., [Pahlavi] in BU.; [Pahlavi] in SP; [Pahlavi] in the later copies; [Pahlavi] may be a dislocated substitute for [Pahlavi] *zakhamî*.

9 [Pahlavi text]

[Pahlavi text]

[Pahlavi text]

[Pahlavi text]

10 [Pahlavi text]

[Pahlavi text]

11 [Pahlavi text]

[Pahlavi text]

12 [Pahlavi text]

1. *Dakhma.*—2. The Subjunctive Mood with suffix *ê* or *aê*, is necessary as the Av. *azoit* is Potential Mood.—3. *Aâmadârtar* 'more unattainable,' in ML., BU.; PB. and RB. [Pahlavi text] a variant of [Pahlavi text] *sigmadârtar*; SP. [Pahlavi text]; BII. [Pahlavi text]; ED. [Pahlavi text] for [Pahlavi text] *a-aûmîdvârtar*—4. Om. in ML., BU.—5. So in BU; ML. [Pahlavi text]; SP. [Pahlavi text] [Pahlavi text].

[illegible] [1] [illegible] [2] [illegible] [3]
[illegible] [4] [illegible]
[illegible] [5] [illegible]
[illegible]

13 [illegible]
[illegible]
[illegible] [6] [illegible]
[illegible]

14 [illegible] [7] [illegible] [8] [illegible]
[illegible] [9] [illegible]
[illegible] [10]
[illegible] [11] [illegible] [12] [illegible] [13]
[illegible] [14] [illegible] [15] [illegible]
[illegible] [16]

1. [illegible] in all copies including BU.—2. BU., ED., and PB. [illegible]; ML. [illegible]; [illegible] is inserted in ML., while [illegible] is inadvertently struck out in BU.—3. [illegible] in ML., BU.; [illegible] in SP.—4. [illegible] in BU., ML., SP.—5. So in all, but SP. [illegible]—6. [illegible] in ML., BU., and SP.—7. SP. [illegible]; BU. [illegible]; ML. [illegible]—8. BU. [illegible]; SP. [illegible]; ML. [illegible]—9. SP. [illegible]; ML., BU. [illegible]—10. BU., ML. [illegible] or [illegible]; SP. [illegible]. The meaning is 'alone (*aêvatâk*) by one person.'—11. ML., BU. [illegible]—12. So BU., ML., SP. Better [illegible] in the later MSS.—13. Om. in ML., BU.—14. BH. [illegible]—15. [illegible] in PB., NM., ED., RB.; BU., ML., SP. [illegible]—16. [illegible] in SP.; [illegible] in BU., ML.

[Pahlavi text][1] [Pahlavi text]

[Pahlavi text][2] [Pahlavi text][3] [Pahlavi text][4] [Pahlavi text][5] [Pahlavi text][6] [Pahlavi text][7] [Pahlavi text][8] [Pahlavi text][9] [Pahlavi text][10] [Pahlavi text][11] [Pahlavi text][12] [Pahlavi text][13] [Pahlavi text][14] [Pahlavi text][15] [Pahlavi text][16] [Pahlavi text][17] [Pahlavi text][18] [Pahlavi text]

1. ML., BU., SP. [Pahlavi]—2. All [Pahlavi]—3. ML., SP. [Pahlavi] *jembânend*.—4. So ML.; BU., SP. [Pahlavi]—5. SP. [Pahlavi]—6. SP. has [Pahlavi]—7. [Pahlavi] in BH., PB., SP.; ML., BU., RB., ED. [Pahlavi]—8. So BU.; ML., SP. [Pahlavi]; the later copies [Pahlavi]—9. Om. in ML., BU.—10. ED. adds [Pahlavi]—11. Here BH. and ED. have the following additional gloss: [Pahlavi]—12. To [Pahlavi] BH., ED. add [Pahlavi]—13. In ML. the conditional form [Pahlavi] "would become."—14. [Pahlavi] in ML.—15. SP. [Pahlavi]; BU., ML. [Pahlavi]—16. ML. [Pahlavi]; NM. [Pahlavi]—17. Here BU. repeats [Pahlavi]; *gâm* for *kâm*, 'desire', 'design'; BH. and ED. [Pahlavi] for [Pahlavi]—18. [Pahlavi] in BH. and ED.

[Pahlavi text, 17 lines, with footnote markers 1–17]

1. NM. adds [Pahlavi]—2. [Pahlavi] in ML., BU., SP.—3. [Pahlavi] in ML., BU.—4. [Pahlavi] in NM.—5. So in BU., ML., NM., BH., ED.; [Pahlavi] in SP., PB., RB.—6. So ML.; SP. BU. [Pahlavi]—7. [Pahlavi] in BU., ML., SP.; [Pahlavi] in RB.; [Pahlavi] in ED., BH.;—8. [Pahlavi] in SP., BU.; [Pahlavi] in ML.—9. The Huzvaresh equivalent for *Mard bûd*, the name of one of the commentators—10. *Hamkerfê.*—11. All copies [Pahlavi] for [Pahlavi]—12. *Sâr* in ML., BU., RB.; [Pahlavi] in SP., and [Pahlavi] in PB., ED.—13. Om. in ML., SP., BU.—14. [Pahlavi] in ML., BU., SP.; [Pahlavi] in some later copies.—15. SP. [Pahlavi]—16. So ML., BU., SP., RB.; PB., ED., NM. [Pahlavi]—17. [Pahlavi] in BU., RB., ED., NM.; [Pahlavi] in SP.; [Pahlavi] in ML.

[illegible] [1] [illegible] [2]

[illegible] [3]

[illegible] [4]

[illegible]

[illegible] [5] [illegible]

[illegible]

[illegible] [6] [illegible]

[illegible]

[illegible]

[illegible] [7] [illegible] [8] [illegible]

[illegible] [9] [illegible]

[illegible] [10] [11] [illegible] [12] [illegible]

[illegible] [10] [illegible]

[illegible]

[illegible] [13] [illegible] [14] [illegible]

---

1. [illegible] in SP.; [illegible] in ML.—2. Followed by [illegible] in ED., BH.—3. سر in BU., SP.; ر in ML —4. All [illegible]. Better [illegible] *sag'tûnd.*—5. [illegible] in ML., BU., SP.; [illegible] in the later MSS. Better [illegible] = جنيند pres. 3rd. pl. ([illegible]).—6. Causal —7. [illegible] in SP.; BU., ML. [illegible]; W. [illegible]—8. [illegible] in SP.; [illegible] in ML., BU., W., &c. This and the following Avesta clause with the Pahlavi are either parenthetical, or out of place.—9. So in ML., BU.; SP. [illegible]—10. ML., BU., SP. [illegible]—11. Here begin the old folios of the MS. named L 4 by Westergaard, one of the oldest copies extant of the Avesta and Zand. It belongs to the East India Office Library, London. These folios continue to the 28th para. of the fourth Fargard, and are called L. in this edition. According to Westergaard, L. wants the first eight chapters with the exception of a part of the third and fourth (III, 15—IV, 29) and has besides missed a few leaves at the end. This copy was completed about the end of A. D. 1323. From this para. to IV, 29, only the defective places in L. are collated with ML.—12. NM., BH. [illegible]—13. So BU., SP.; L., NM. [illegible]—14. So in L., NM.; [illegible] in BU., SP., PB.

[Pahlavi text] ... [[Pahlavi text]] ∴

15 [Pahlavi text] ∴

16 [Pahlavi text] ∴

1. Om. in L.—2. L. [Pahlavi] —3. [Pahlavi] in BU., SP., PB.; [Pahlavi] in L.; [Pahlavi] in NM.; [Pahlavi] translates best.—4. So W.; [Pahlavi] in L., BU.; SP., PB. [Pahlavi]; [Pahlavi] seems to translate best; but as [Pahlavi] is a past participle, so the other should probably be [Pahlavi]. This passage occurs in Vend. XVI, 15.—5. [Pahlavi] in L., NM.; [Pahlavi] in BU., SP., &c.—6. Om. in all.—7. L. [Pahlavi]—8. Om. only in SP. —9. L. has [Pahlavi]; BU., SP., &c. [Pahlavi]; ED. [Pahlavi]—10. Om. in SP.; [Pahlavi] in several copies.

17 [Pahlavi text]

18 [Pahlavi text][1] [Pahlavi text][2] [[Pahlavi text][3]] [Pahlavi text][4] [Pahlavi text][5]

19 [Pahlavi text][6] [Pahlavi text][7] [Pahlavi text][8] [Pahlavi text][9] [Pahlavi text] [[Pahlavi text][10]]

20 [Pahlavi text] [[Pahlavi text][11] [Pahlavi text][12] [Pahlavi text]

---

1. L. adds [Pahlavi text]—2. BU. [Pahlavi text] *dêzûnîh*; L., SP., PB. [Pahlavi text]. From Vd. V, 49, which is the same Avesta, it appears that [Pahlavi text] in L. ought to be [Pahlavi text], and [Pahlavi text] = Pahl. [Pahlavi text], therefore [Pahlavi text] ought to be Pahl. *pêrâmûn aê dahênd* (or [Pahlavi text] *dahând.*) The forms [Pahlavi text] and [Pahlavi text] in Vd. V, 49, seem to be merely corruptions of [Pahlavi text] which would best express the conjunctive verb [Pahlavi text], but the word [Pahlavi text] *aê* or [Pahlavi text] *hanâ* shows that the Pahl. writer meant to use a conditional form which ought to be [Pahlavi text] [Pahlavi text] *aê-dahênd*—3. L., NM. [Pahlavi text] [Pahlavi text]; BU., SP., PB. [Pahlavi text] [Pahlavi text]; [Pahlavi text] or [Pahlavi text] = Mod. Pers. [Persian text] "an abode," "a house."—4. [Pahlavi text] in L.; [Pahlavi text] in SP.; [Pahlavi text] in BU., PB.—5. So in several MSS.; [Pahlavi text] in NM.; [Pahlavi text] in L.—6. [Pahlavi text] in all, but SP. [Pahlavi text]—7. [Pahlavi text] in all.—8. All [Pahlavi text]—9. All [Pahlavi text]—10. [Pahlavi text] in all; *aê-kâr-i-zyam* "this is my work," *ae-kâri-zakham* "this is a fatal stroke unto me," *aê-kâli-zyam* "this is my will."—11. So in NM., PB., BH.; L. [Pahlavi text]; BU. [Pahlavi text]—12. So in BU., SP., PB., NM.; L. omits [Pahlavi text].

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

21 [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

22 [illegible]
[illegible]
[illegible]

1. [illegible] in L., NM.—2. NM. [illegible]—3. So in BU., L.; [illegible] in SP.—4. [illegible] in L., NM.—5. [illegible] in all.—6. So in L., BU., SP., NM.; better PB. [illegible]—7. [illegible] in all.—8. So in BU.; [illegible] in L., PB., SP.; better *zyam aêvak-barih*; NM. [illegible]—9. [illegible] in L.—10. [illegible] in L.; [illegible] in BU., SP.—11. L., NM. add [illegible]—12. L., NM. [illegible]—13. [illegible] in several copies; [illegible] in L., NM.

[Pahlavi text][1] [Pahlavi text][2]

23 [Pahlavi text][3] [Pahlavi text][4] [Pahlavi text][5] [Pahlavi text]

24 [Pahlavi text][6] [Pahlavi text][7] [Pahlavi text][8] [Pahlavi text][9] [Pahlavi text][10] [Pahlavi text][11] [Pahlavi text]

25 [Pahlavi text][12] [Pahlavi text][13] [Pahlavi text][14] [Pahlavi text]

1. NM. adds [Pahlavi]—2. So in L., NM.; [Pahlavi] in SP., PB.—3. [Pahlavi] in all.—4. [Pahlavi] in BU.—5. [Pahlavi] in PB.; [Pahlavi] *âv-dêhêshnô* in L., NM.—6. [Pahlavi] in all.—7. BU. [Pahlavi]—8. [Pahlavi] in L., BU., NM.—9. BU., L., [Pahlavi]; NM. [Pahlavi]—10. ML., BU. [Pahlavi]—11. So in NM., PB., RB.; [Pahlavi] in L., BU., SP.—12. So BU., PB., SP.; L. om.—13. The passage from the 2nd. [Pahlavi] in line 18 to [Pahlavi] in para. 29, with its Avesta text, is omitted here in L., NM., BU., PB., &c., and inserted after the words [Pahlavi] in Vend. III, para. 32 of the Avesta text. This error was probably due to the misplacement of a folio in the MS. from which L. was copied.—14. Mod. Pers. میره 'the master of a family,' 'a beloved.'

[illegible] [1] [illegible] [2] [illegible]
[illegible] [3] [illegible] ∴

26-27 [illegible]
[illegible] [illegible] [4] [illegible]
[illegible] [illegible]
[illegible] [5] [illegible] [6] [illegible] [7] [illegible]
[illegible] ∴ [illegible] [8] [illegible]
[illegible] [9] [illegible]
[illegible] [10] [illegible] ∴

28-29 [illegible]
[illegible] [illegible]
[illegible] [11] [illegible]
[illegible] [illegible]
[illegible] [12] [illegible] [13] ∴ [illegible]

1. So PB.; [illegible] in L., SP. — 2. [illegible] in L., BU., SP.—3. SP. om.; [illegible] in L., BU.—4. L. [illegible]— 5. Before this word L., BU. om. the four Avesta words [illegible] as well as their Pahl. version. —6. L., SP. [illegible] —7. L., BU. [illegible] —8. SP. [illegible] —9. L. [illegible] — 10. So ML., BU., SP.; PB. [illegible] —11. [illegible] in L., BU.—12. [illegible] wanting in all but ML., PB.; [illegible] in SP., BU. — 13. So ML., SP.; BU. [illegible]

[Pahlavi text, with note markers 1–12]

30 [Pahlavi text, with note markers 13–15]

31 [Pahlavi text, with note markers 16–19]

1. All [Pahlavi] *tarsêd*, a variant of the original [Pahlavi] *tarêschô*, a Pahl. transcript of the Av. [Avestan].—2. All [Pahlavi] —3. SP., NM. [Pahlavi] "for thee"; ML., BU. [Pahlavi], it may be [Pahlavi] or [Pahlavi] = Pers. ستر —4. So ML., BU.; PB. [Pahlavi]; [Pahlavi] in NM.—5. ML., BU., SP. [Pahlavi]; L. defective.—6. ML., BU., SP., NM. [Pahlavi]; PB. [Pahlavi]—7. L., BU. [Pahlavi]; PB. [Pahlavi] —8. Corrected; all [Pahlavi]—9. L., BU. omit [Pahlavi]—10. Better *pûrdâd* or *frêhdâd*.—11. [Pahlavi] in BU.—12. BU., NM. [Pahlavi] —13. So L., NM.; [Pahlavi] in BU., SP.—14. [Pahlavi] in NM.—15. L., NM., PB., BU., [Pahlavi]; SP. [Pahlavi] —16. So L., PB., NM., BU.; SP. [Pahlavi]; better [Pahlavi]—17. *Ayârakîh* in all, except SP. [Pahlavi]—18. BU. om. [Pahlavi]—19. So BU.; L. [Pahlavi]

[illegible]

32 [illegible]

33 [illegible]

---

1. L. has [illegible] —2. [illegible] in SP.— 3. NM. [illegible]—4. 'Broken.' L. om. According to L. [illegible] must originally be [illegible] —5. BU. has [illegible]—6. SP., BU. om.—7. Pahl. Glossary [illegible]; Pers. شکم —8. PB. [illegible] —9. L. [illegible]; BU. [illegible]—10. BU. [illegible] —11. BU., SP. [illegible]; L. [illegible]; PB. [illegible]—12. L. [illegible]; the rest [illegible] —13. L. [illegible]; the rest [illegible]—14. L. [illegible] —15. *Asîn-i-tâptê.*—16. BU., PB. have [illegible]—17. L., NM. [illegible] —18. [illegible] in L.; [illegible] in NM., SP., PB.

[illegible]] ∴ [illegible] [1] [illegible] [2] [illegible] [3] [[illegible] [4] [illegible] [5] [illegible] [6]] ∴

34 [illegible] ∴ [illegible] [7] [illegible]] ∴ [illegible] [8] ∴

35 [illegible] [9] [illegible] [10] [illegible] [11] [illegible] [12] [illegible] [13] [illegible]] ∴ [illegible] [[illegible]] [illegible] [14] [illegible] [15] [illegible] [16] [[illegible]] ∴

36 [illegible] ∴ [illegible] [17] [illegible] ∴ [illegible] [18]

---

1. [illegible] in all.—2. L., BU. [illegible] —3. BU. [illegible] —4. BU., PB., ED. [illegible] —5. Om. in BU.—6. L., BU. [illegible] —7. SP. [illegible] —8. [illegible] up to [illegible] om. in all. —9. [illegible] in L.—10. [illegible] in L., BU., SP.—11. L. [illegible]; BU. [illegible]—12. L. [illegible]; BU., SP. [illegible] —13. SP. [illegible]—14. All [illegible]. Here [illegible] seems to be the literal rendering of the final [illegible] in the Av. expression [illegible]; BU. om. [illegible] —15. L., NM. have [illegible] —16. BU., L., SP. [illegible]; NM. [illegible]; better [illegible] in PB., RB.— PB. [illegible] —18. All om. [illegible]

[illegible]

37 [illegible] [1] [illegible] [2] [illegible] [3] [illegible]

38 [illegible]

39 [illegible] [4] [illegible] [5] [illegible] [6] [illegible]

40 [illegible] [7] [illegible] [8] [illegible]

---

1. ML., BU. om. [illegible]—2. L., BU. [illegible]; SP. [illegible]—3. BU., SP. om. [illegible]; L. [illegible]

—4. BU. adds [illegible] — 5. So L., BU.; SP. om.—6. [illegible] added in PB., NM., ED.—7. L., BU., SP. [illegible]—8. *Hûskâlâ.*

[[Pahlavi][1] [Pahlavi][2]
[Pahlavi][3] [Pahlavi][4]
[Pahlavi][5] [Pahlavi][6] [Pahlavi][6]
[Pahlavi]
[Pahlavi][7] [Pahlavi]
[Pahlavi][8] [Pahlavi][9] [Pahlavi]
[Pahlavi][10] [Pahlavi]
[Pahlavi][11] [Pahlavi]
[Pahlavi]
[Pahlavi][12] [Pahlavi][13] [Pahlavi]
[Pahlavi][14] [Pahlavi]
[Pahlavi][15] [Pahlavi]
[Pahlavi][16] [Pahlavi]
[Pahlavi][17] [Pahlavi][17] [Pahlavi]
[Pahlavi][18] [Pahlavi]
[Pahlavi][19] [Pahlavi]

1. So in BU., SP.; [Pahlavi] in L.—2. Often [Pahlavi]—3. Better PB. [Pahlavi] Translated in ED., BH. [Pahlavi]—"Those who bury dead bodies in this earth."—4. [Pahlavi] 'once'; also [Pahlavi] or [Pahlavi] =Pers. «بیلیك» or بیلك "a mattock, a hoe." [Pahlavi] in L., BU., SP.—5. PB., ED., RB. have [Pahlavi]—6. [Pahlavi] om. in SP. All [Pahlavi]—7. [Pahlavi] in BU., SP. for [Pahlavi] in ML., PB. and [Pahlavi] in ED.; L. is defective.—8. All [Pahlavi]—9. So in ML., BU.; [Pahlavi] in ED., PB.; om. in SP.—10. L., BU. [Pahlavi]—11. BU., SP. [Pahlavi] *bará khûmbêd*, Mod. Pers. خنبیدن; L. [Pahlavi] *va nêhûmbêd*.—12. BU. [Pahlavi]—13. All [Pahlavi]. Here the commentator Parik is meant—14. ED. has [Pahlavi]—15. ED. [Pahlavi]—16. ED, [Pahlavi]—17. So SP., BU.; L. [Pahlavi]—18. All [Pahlavi]—19. So L., BU.; SP- [Pahlavi]

[illegible]

1. L., SP. [illegible]; BU. [illegible]; ED., PB. [illegible] —2. [illegible] in PB. for [illegible] in L., SP., BU.— 3. So L., PB., ED.; [illegible] in BU., SP.—4. L., BU. [illegible]; SP. [illegible]; [illegible] in PB., BH.—5. BU. om. [illegible] ...... [illegible] —6. Om. in BU.—7. So L., BU.; SP. [illegible]—8. *Kerm barâ vashtamûnêd*; [illegible] om. in L., SP.—9. L., BU. [illegible]; SP. [illegible]; ED., PB., RB., NM. [illegible]—10. So L.; BU. [illegible] —11. This Av. citation. is followed by a Pahlavi version in BH., ED., RB. [illegible] The Avesta declares:— "He who conceals in the earth the body of a deceased pious person." —12. All [illegible] —13. So L.; BU. [illegible]; SP., PB. [illegible] —14. L., BU. [illegible]; SP. [illegible]

[Pahlavi text]

41 [Pahlavi text]

---

1. ED. adds [Pahlavi] —2. *Amat* 'if.'—3. So L., SP.; BU., PB., ED. [Pahlavi]—4. ED. [Pahlavi]—5. Om. in BU.—6. Om. in BU.—7. ED. [Pahlavi]—8. PB. adds [Pahlavi]—9. So PB.; L. [Pahlavi]—10. So L, BU.; SP. [Pahlavi]—11. So L.; SP., BU. [Pahlavi]—12. [Pahlavi] om. in BU., PB., ED.—13. Om. in BU.—14. [Pahlavi] in PB.; L., BU., SP. [Pahlavi] — 15. BU. [Pahlavi]— 16. Generally [Pahlavi] *nôsâê* in the old MSS.— 17. L. [Pahlavi]—18. Om. in BU.—19. BU. [Pahlavi]; ED. [Pahlavi]—20. L., BU. [Pahlavi]—21. So L., PB.; BU., SP. [Pahlavi]—22. ED. [Pahlavi]

[illegible]] ∵ [illegible] ∵

42 [illegible] [1] [illegible] [[illegible] [2]] ∵ [illegible] [[illegible] [3] ∵ [illegible] [4] [illegible]] ∵ [illegible] [5] [illegible] ∵

[[illegible] [6] [illegible] [7] [illegible] [8] [illegible] [9] [illegible] [10] [illegible] [11] [illegible] [12] [illegible] [13] [illegible] [14] [illegible] [15] [illegible] [15] [illegible] [16] [illegible]

1. PB., ED. [illegible] —2. L., BU., SP. [illegible]—3. PB. [illegible]—4. So L.; PB. [illegible]; ED. [illegible]—5. BU. [illegible] —6. BU. [illegible]; L., SP. [illegible]; PB. [illegible]—7. L., BU., SP. [illegible] *avîn, ângûn*; PB., ED. [illegible]—8. So L., BU.; SP. om.—9. L., BU., PB. [illegible]; SP. [illegible]—10. So L., BU., PB.; SP. [illegible] —11. [illegible] in ML.; BU. [illegible]—12. L., BU. [illegible] —13. L., BU. [illegible]; SP. [illegible]; PB. [illegible]—14. BU. [illegible] —15. Mostly [illegible]—16. L., PB. have [illegible], which is wanting in SP., BU.

1. So BU., SP.; L. om. —2. PB. [illegible] —3. Om. in PB.—4. Om. in ML., BU.—5. SP., PB. add [illegible] —6. So ML., BU.; SP. PB., ED. [illegible] — 7. ML. [illegible] —8. All [illegible] —9. All [illegible] —10. PB. [illegible] —11. [illegible] in ML., BU., SP.; PB. [illegible] —12. So L., PB., ED.; BU. [illegible]; SP. [illegible] — 13. PB., ED., NM. [illegible] —14. L. [illegible]

FARGARD IV.

1. So L., BU.—2. So BU., SP.; L., PB., ED. —3. L. —4. So BU.; L., PB. om.—5. PB. adds —6. So BU.; L., PB. —7. SP. —8 So BU., SP.; L., PB. Om.—9. So L., PB.; BU., SP. om.—10 SP. ; ED. —11. So L., BU.; PB.

[illegible]

2 [illegible]

3 [illegible]

---

1. Om. in BU., ML.; [illegible] read *yâvar*, as in the phrase *pavan zak yâvarî amat* ‘on that occasion when,’ which occurs in a Sasanian Inscription at Persepolis. —2. Om. in BU., ML.—3. [illegible] in all —4. Om. in L.; SP. [illegible] —5. So L.; SP. [illegible]

[illegible]

4 [illegible]

[illegible]

5 [illegible]

1. [illegible] in most of the MSS.—2. So in L.; SP. only [illegible] —3. Om in L.; *Vide* § 3,—4. L. generally [illegible]

6 [Pahlavi text]

7 [Pahlavi text]

8 [Pahlavi text]

9 [Pahlavi text]

10 [Pahlavi text]

[Pahlavi text][1] [Pahlavi text][2] [Pahlavi text]

1. So L.; BU. [Pahlavi text]; SP. [Pahlavi text].—2. Meaning 'Hell;' perhaps [Pahlavi text]

[illegible][1] [illegible][2] [illegible][3] [illegible][4] [illegible][5] [illegible][6] [illegible][7] [illegible]

11 [illegible][8] [illegible]

12 [illegible]

13 [illegible]

1. SP. [illegible]—2. ML. [illegible] — 3. So ML; SP., PB., ED. add [illegible]—4. So ML., BU., PB., NM.; SP. [illegible]—5. 'It deceives for nine guardianships,' *i.e.* its effect lasts for nine successive heads of the family or generations—6. Most of the MSS. [illegible] —7. So L., BU.; SP. [illegible]—8. So L ; SP. [illegible]

14 [illegible]

15 [illegible]

16 [illegible]

17 [illegible][1] [illegible][2] [illegible][3] [illegible][4] [illegible]

18 [illegible]

1. ML. [illegible]; L., SP. [illegible]—2. So in §§ 22, 25; but here [illegible] in most of the MSS.; better [illegible]—3. So in L.; SP. [illegible]—4. So in L., SP.

[illegible]

19 [illegible]

20 [illegible]

21 [illegible]

22 [illegible]

1. L. omits [illegible] —2. All MSS. abridge the passages in parentheses.

23 ([illegible]) ∴

24 ([illegible]) ∴

25 [illegible] [1] [illegible] ∴

26 [illegible] [2] [illegible] [3] [illegible] [4] ∴

27 ([illegible]

---

1. L., BU., SP. [illegible] —2. ML. om. —3. L. adds. [illegible]—4. The Pahlavi text in L. is interrupted here, by the loss of old folios, as far as the last line of Fargard VIII; and other MSS. abridge the text of §§ 26-28, which is the same as that of §§ 22-24, merely omitting the lowest grade of penalty. The abridged text is enclosed in parentheses.

[illegible] ∵ [1]

28 [illegible] ∵

29 [illegible] ∵

30 [illegible] ∵

31 [illegible] ∵

32 [illegible] ∵

1. The passages in parentheses are abridged in most MSS. In [illegible] in the MSS., the [illegible] is merely the first word of the full translation [illegible], and [illegible] ('as aforesaid') is the formula of abridgement.

[illegible]

33 [illegible]

34 [illegible]

35 [illegible]

36 [illegible]

37 [illegible]

[illegible]

38 [illegible]

39 [illegible]

40 [illegible][2]

41 [illegible]

42 [illegible]

1. The old folios of ML. and BU. are missing from this point to Fargard V, 4.—2. [illegible] *disht* "a span of 10 finger-breadths" (about $7\frac{1}{2}$ inches), span of thumb and middle finger; Av. *dishti*

[Pahlavi text] ∴

43 [Pahlavi text][1] [Pahlavi text][2] [Pahlavi text][3] [Pahlavi text][4] [Pahlavi text][5] [Pahlavi text][6] [Pahlavi text][7] [Pahlavi text] ∴ [Pahlavi text][8] [Pahlavi text][9] [Pahlavi text] ∴

44 [Pahlavi text][10] [Pahlavi text]

---

1. [Pahlavi] in SP., ED., BU. (At this point the folios of BU. are modern.) I cannot see how the Av. *hâmô. shkyaothna* could mean [Pahlavi]. It might be [Pahlavi] or [Pahlavi], [Pahlavi] being sometimes written like [Pahlavi] in old MSS. Better [Pahlavi] or [Pahlavi] —2. SP. [Pahlavi] —3. For [Pahlavi] —4. SP. [Pahlavi]— 5. SP. [Pahlavi] —6. So in SP.; PB. [Pahlavi] It refers to the sin called *khûr*; perhaps [Pahlavi]—7. SP. [Pahlavi]—8. The modern folios of L., instead of [Pahlavi] have [Pahlavi] *Vide* SP. page 43, l. 10.—9. The words in parentheses are wanting in several MSS. The words [Pahlavi] with the P. V. are found in PB., and ED.—10. SP. [Pahlavi]

[illegible]

45 [illegible]

46 [illegible]

47 [illegible]

48 [illegible]

1. For [illegible] —2. PB. [illegible] —3. SP. [illegible] — 4. So PB.; SP. [illegible] —5. PB. [illegible] —6. So SP.; PB. [illegible] —7. PB., SP. [illegible] —8. PB., SP. [illegible] —9. SP. [illegible] —10. SP. adds [illegible] — 11. SP. [illegible] —12. SP. [illegible]; PB. [illegible]

[illegible] ∴

49 [illegible][1] [illegible][2] [illegible][3] [illegible][3] [illegible][4] [illegible][5] [illegible][6] [illegible] ∴ [illegible] ∴[7] [illegible][8] [illegible][9] [illegible][10] [illegible] ∴

50 [illegible][11] [illegible] ∴

1. SP. adds [illegible] —2. SP. [illegible]; PB., NM. [illegible] —3. PB., ED. om.—4. Modern folios of BU. are defective. Modern folios of L. insert [illegible]; PB. adds [illegible] —5. Modern folios of L. insert [illegible]; PB. [illegible]—6. SP. om. —7. PB., NM., ED. add. [illegible]; SP. om.—8. PB., ED. [illegible] —9. PB. adds [illegible]—10. SP. [illegible]—11. Better PB. [illegible]

51 [Avestan text]

52 [Avestan text]

53 [Avestan text]

54 [Avestan text]

55 [Avestan text]

∵ ∵ ∵ ∵

---

1. PB. [Avestan text] —2. SP. [Avestan text] — 3. Perhaps for [Avestan text] ; PB. [Avestan text]—4. The following nine words are omitted in all the old MSS., but are given in § 55.—5. SP. [Avestan text]—6. For [Avestan text] ; PB. [Avestan text]

[Pahlavi text]

FARGARD V.

1 [Pahlavi text]

2 [Pahlavi text]

3 [Pahlavi text]

4 [Pahlavi text]

1. Several MSS. [Pahlavi text]—2. So SP. *[illegible]* "scattering willow;" PB., ED. [Pahlavi text]—3. From [Pahlavi text]........[Pahlavi text] om. in SP.—4. All MSS. add [Pahlavi text]—5. So PB., RB.; SP. [Pahlavi text] —6. So SP.; PB. [Pahlavi text]

[Pahlavi text, with footnote markers 1–8]

[Pahlavi text, with footnote markers 9–16]

1. So PB., ED., RB, SP.; BU. om. [Pahlavi] ...... [Pahlavi]; ML. om. [Pahlavi] —2. BU., ML., SP.; PB., ED. [Pahlavi] —3. BU. [Pahlavi]; ML., PB. [Pahlavi]; SP. [Pahlavi] —4. All [Pahlavi] —5. ML. [Pahlavi] —6. BU. [Pahlavi] —7. So ML., SP.; BU. [Pahlavi] —8. ML. [Pahlavi]; ED. om.; perhaps [Pahlavi] —9. ML., BU., [Pahlavi] —10. So BU., PB.; ML., SP, [Pahlavi]; [Pahlavi] is struck off in BU. —11. ML. [Pahlavi]; BU., SP. [Pahlavi]; better PB. [Pahlavi] —12. [Pahlavi] in SP., [Pahlavi] in BU. —13. ML., BU. [Pahlavi]; PB. [Pahlavi] —14. Better [Pahlavi] in PB. —15. ML., BU. [Pahlavi]; perhaps [Pahlavi] —16. PB. adds [Pahlavi]

[illegible]

1. ML., BU., SP. [illegible]; PB. adds [illegible]—2. So PB., ED.; ML., BU., SP. [illegible]—3. ML., BU. [illegible]—4. So PB., RB.; ML., BU., SP. [illegible]—5. So ML., BU., SP.; ED., NM., PB. [illegible]—6. ML., BU. [illegible]—7. All [illegible]—8. Most MSS. [illegible]—9. PB., ED. om.—10. ML., BU. [illegible]

[illegible]

5 [illegible]

6 [illegible]

7 [illegible]

---

1. Mod. Pers. راغ; PB., ED. [illegible] *râs*—2. PB., ED. [illegible]—3. So BU., SP.; ML. [illegible] (obscure;) PB. [illegible]—4. So PB.; ML., BU., SP. om.—5. ML., BU. [illegible] [illegible] [illegible]—6. At this point an old folio is missing from ML., BU.

[illegible]

[illegible]

1. SP., PB. [illegible]—2. PB., ED. [illegible]—3. PB., ED. [illegible]—4. So PB.; ED. [illegible]

[illegible][1] [illegible]
[illegible][2] [illegible][3] [illegible][4] [illegible]

8 [illegible]

9 [illegible][5] [illegible][6] [illegible][7] [illegible][8] [illegible][9] [illegible]

[illegible][10] [illegible]

1. *Bodozêt*, name of a sin, generally [illegible] —2. PB., ED. [illegible] —3. PB. [illegible] (*pavan nihâni vanâs pâtakhshâ*)—4. The words in parentheses are wanting in SP. They are inserted here from PB., NM., ED. —5. SP. [illegible]; PB., RB. [illegible]—6. PB., ED. [illegible]—7. At this point begin again the old folios of ML., BU.—8. So ML., BU.; PB. [illegible]—9. So ML., BU; PB. [illegible]—10. So ML., PB.; BU., SP. om.

[Pahlavi text] ∵ [Pahlavi text]

[Pahlavi text] [1] [Pahlavi text] ∵ [Pahlavi text] ∵

[Pahlavi text] ∵ [Pahlavi text] [[Pahlavi text]] ∵

10 [Pahlavi text] ∵ [Pahlavi text] [[Pahlavi text]] [Pahlavi text] [[Pahlavi text]] [Pahlavi text] [[Pahlavi text]] [Pahlavi text] ∵ [Pahlavi text] [2] [[Pahlavi text]] [Pahlavi text] [3] [Pahlavi text] [4] [Pahlavi text] ∵

11 [Pahlavi text] ∵ [Pahlavi text] [5] [Pahlavi text] ∵ [Pahlavi text] [[Pahlavi text]] [Pahlavi text] [6] [Pahlavi text] ∵ [Pahlavi text] [[Pahlavi text]] [Pahlavi text]

1. *Sij vidákhtan* in ML, BU.; SP. [Pahlavi]; PB. [Pahlavi]—2. [Pahlavi] once in ML., BU.—3. ML., BU. [Pahlavi]; SP. [Pahlavi] twice; PB. repeats the same expression thrice —4. PB. ر ; ML., BU. [Pahlavi]—5. ML. [Pahlavi]—6. ML., BU. [Pahlavi]; SP. and PB. [Pahlavi]

[illegible]

12 [illegible]

13 [illegible]

14 [illegible]

1. So ML., BU., SP.; PB., ED. [illegible]—2. ML., BU. [illegible]—3. ML., BU., SP. [illegible] —4. ML., BU. [illegible]; SP. [illegible]; PB. [illegible] *nîhân jûî* —5. ML., BU. [illegible]; PB., NM. [illegible] *khûsînât*—6. So PB., ED.; ML. BU. [illegible] —7. ML., BU. [illegible]— 8. ML., BU. om. —9. ML. [illegible]; BU., PB. [illegible]; NM. [illegible] —10. ML., BU. [illegible]; PB., NM., ED. [illegible]

1. So ML., BU., PB.; SP. —2. ML., BU., SP. ; PB. ; all add —3. PB. om. —4. So ML., BU., SP.; PB. —5. ML., BU., SP. —6. So PB.; ML., BU., SP. —7. The following 8 words are wanting in ML., BU.—8. *mivûk-î* 'a fang,' 'a tooth' —9. ML., BU., SP. ; PB. —10. ML., BU.

16 [Pahlavi text]

17 [Pahlavi text]

18 [Pahlavi text]

19 [Pahlavi text]

1. ML. [Pahlavi] —2. ML. BU. om.—3. The following 9 words are wanting in ML., BU. They are found in SP., PB., NM., ED. —4. PB [Pahlavi] —5. RB. *anáshkárán*; ML., BU. [Pahlavi]—6. So ML., BU.; PB., SP. [Pahlavi]—7. So ML., BU.—8. ML., BU. [Pahlavi]; PB., SP. [Pahlavi]; ED. [Pahlavi]—9. So PB.; ML., BU., SP. [Pahlavi] —10. The words [Pahlavi] .... [Pahlavi] are wanting in ML., BU., SP. They are inserted from PB.—11. ML., BU., SP. [Pahlavi], read *apakhshîk* by Darm.; better *âv-khâhîk*;—12. For the Av. [Pahlavi]; a reference to the sources of the Ardvisûra —13. ML., BU. [Pahlavi] —14. ML., BU. [Pahlavi]; PB. [Pahlavi]

[Pahlavi text][1] [Pahlavi text][1] [Pahlavi text][2] [Pahlavi text][3] [Pahlavi text][4] [Pahlavi text][5] [Pahlavi text]

20 [Pahlavi text][6] [Pahlavi text][7] [Pahlavi text]

21 [Pahlavi text][8] [Pahlavi text][8] [Pahlavi text][9] [Pahlavi text][10] [Pahlavi text][11] [Pahlavi text]

---

1. ML., BU. [Pahlavi] —2. ML., BU. [Pahlavi]; PB. [Pahlavi] —3. All [Pahlavi]. It is the tree of all seeds [Pahlavi] —4. The last four Avesta words of §19 with thir Pahlavi version in parentheses, are wantuig in most of the MSS.—5. Some MSS. have [Pahlavi] —6. So ML., BU., SP.; PB. [Pahlavi] —7. So BU., ML., SP.; PB. [Pahlavi] —8. ML., BU. [Pahlavi] —9. So ML., BU., SP. —10. So ML., BU.; SP., PB. adds [Pahlavi] —11. So SP., PB.; ML., BU, [Pahlavi]

[illegible]

22 [illegible]

23 [illegible]

24 [illegible]

25 [illegible]

1. ML., BU., SP. [illegible]—2. So ML., BU., SP.; [illegible] in the sense of [illegible] = Pers. پنداشتن; also read *vanâs-ich yakhsûnêt*; ED. [illegible] —3. ML., BU. [illegible] for [illegible]—4. The passage in parentheses is wanting in ML., BU., SP.—5. So PB.; ML., BU. om.—6. ML., BU., SP. add [illegible] —7. ML., BU. [illegible]—8. Gîhâichak 'a straw.'—9. So PB.; ML., BU, SP. [illegible]—10. *Nihâdûm* or *Nîkâdûm Nask*; ML., BU., SP. [illegible]; PB., ED. [illegible]

[Pahlavi text] :

26 [Pahlavi text, with footnote markers 1–15]

1. So ML., BU.; PB. [Pahlavi]—2. ML. BU., PB. [Pahlavi]; SP. [Pahlavi]—3. SP., PB. [Pahlavi]—4. ML., BU. [Pahlavi]; SP. [Pahlavi]—5. ML., BU., [Pahlavi]; PB. [Pahlavi]—6. So PB., NM.; ML., BU., SP. [Pahlavi]—7. PB. adds [Pahlavi]—8. Better [Pahlavi]—9. So ML., BU.—10. So PB., ED; ML., BU. [Pahlavi]; SP. [Pahlavi]—11. So ML., BU., NM.; SP. [Pahlavi]—12. ML., BU., SP. [Pahlavi]—13. All om.—14. ML., BU. [Pahlavi]; SP. [Pahlavi]—15. So PB.; ML., BU., SP. [Pahlavi]

[illegible][1] [illegible][2] [illegible]

27 [illegible][3] [illegible][4] [illegible]

28 [illegible][5] [illegible]

29 [illegible]

30 [illegible]

1. ML., BU., SP. om.—2. ML., BU., SP. [illegible] —3. PB. [illegible] for [illegible] in old MSS.—4. ML., BU. om.—5. At this point the 129th folio is wanting in BU.

[Pahlavi text]

31 [Pahlavi text][1] [Pahlavi text][2] [Pahlavi text][3] [Pahlavi text]

32 [Pahlavi text][4] [Pahlavi text][5] [Pahlavi text][5] [Pahlavi text][6] [Pahlavi text]

[Pahlavi text][7] [Pahlavi text][8] [Pahlavi text][9] [Pahlavi text][10] [Pahlavi text][11] [Pahlavi text]

---

1. ML., BU., SP. [Pahlavi text] —2. ML. [Pahlavi text]—3. ML. [Pahlavi text]—4. ED. [Pahlavi text] —5. ED. [Pahlavi text] —6. All [Pahlavi text] —7. So PB.; ML., BU. [Pahlavi text]—8. So BU.; ML., PB. [Pahlavi text] —9. Most of the MSS. [Pahlavi text] — 10. So PB., NM.—11. So ML., BU.; SP. [Pahlavi text]

[illegible] [1] [illegible]

33 [illegible] [2] [illegible]

34 [illegible] [3] [illegible] [4] [illegible] [5] [illegible] [6] [illegible] [7] [illegible] [8] [illegible]

[illegible] [9] [illegible] [10] [illegible] [11] [illegible] [12] [illegible] [12] [illegible] [13] [illegible] [14] [illegible] [15] [illegible]

1. So ML., BU., SP.; PB., ED. [illegible]—2. [illegible] in all, MSS., for the Av. [illegible]—3. ML., BU. [illegible]; SP., PB. [illegible]—4. ML., BU. [illegible]; PB. [illegible]—5. ML., BU. [illegible]; PB., [illegible]; ED. [illegible]—6. ML., BU. [illegible]; PB. [illegible] *ranjad*; ED. [illegible] —7. ML., BU. [illegible] —8. ML., BU. [illegible] —9. So PB.; ML., BU. [illegible]—10. ML., BU. [illegible]—11. ML., BU. [illegible]—12. ML., BU. [illegible]—13. ML., BU. [illegible] —14. ML., BU. [illegible]; SP., PB., RB. [illegible] for [illegible]—15. So ML., BU., PB.; SP. [illegible] only

[Pahlavi text][1] [Pahlavi text][2] [Pahlavi text][3] [Pahlavi text][4] [Pahlavi text][5] [Pahlavi text][6] [Pahlavi text][7] [Pahlavi text][8] [Pahlavi text][9] [Pahlavi text]

35 [Pahlavi text]

36 [Pahlavi text][10] [Pahlavi text][11] [Pahlavi text]

37 [Pahlavi text]

1. PB. [Pahlavi text] —2. So ML., BU.; PB. [Pahlavi text]—3. [Pahlavi text] in SP., PB.; ML., BU. [Pahlavi text]—4. BU. om. —5. PB., ED. add [Pahlavi text]—6. ML., BU. [Pahlavi text] for [Pahlavi text]—7. ML., BU. [Pahlavi text] —8. ML., BU., SP. om.—9. ML., BU. [Pahlavi text]—10. So PB.; ML., BU. [Pahlavi text]—11. Most of the copies give the same expression twice, adding the words [Pahlavi text]

38

39

40

1. for —2. ML., BU., SP. ; PB. —3. ML., BU. —4. All om.—5. So ML., BU.; PB. —6. ML., BU. —7. So ML., BU.; SP., PB. add —8. PB., SP. add —9. All om. except PB. —10. PB.

[Pahlavi text][1] [Pahlavi text][2] [Pahlavi text][3] [Pahlavi text] ∴

41 [Pahlavi text][4] [Pahlavi text] ∴

42 [Pahlavi text][5] [Pahlavi text][6] [Pahlavi text] ∴ [Pahlavi text] ∴

43 [Pahlavi text] ∴

44 [Pahlavi text] ∴

[[Pahlavi text][7] [Pahlavi text][8] [Pahlavi text]

1. PB. adds [Pahlavi]—2. So RB., ED.; ML., BU., SP. om.—3. All [Pahlavi] —4. ML., BU., [Pahlavi]—5. ML., BU., SP. [Pahlavi] —6. ML., BU. [Pahlavi] for [Pahlavi] —7. ML., BU. [Pahlavi] —8. ML., BU., SP, [Pahlavi]

[illegible]

1. So SP., PB., NM.; ML., BU. om. —2. ML., BU. [illegible] —3. ML., BU., SP. [illegible]; PB., NM. [illegible]; ED. [illegible] —4. ML., SP. om. —5. ML., BU., SP. om. —6. ML. [illegible] —7. ML., BU. [illegible] —8. ML., BU. [illegible]; PB. [illegible]

[illegible] :· [illegible] [1] :· [illegible] [2] [illegible] [3] [illegible] :·

45 [illegible] :· [illegible] [4] [illegible] [5] [illegible] :·

46 [illegible] :·

47 [illegible] :· [illegible] [6] [illegible] :·

48 [illegible] :·

---

1. So PB., NM.; ML., BU., SP. [illegible] —2. ML., BU., SP. [illegible] —3. ML., BU. [illegible] —4. ML., BU. [illegible]; SP., PB. [illegible] —5. ML., BU. [illegible] —6. ML., BU. om.

49 [Pahlavi text][1] [Pahlavi text][2] [Pahlavi text]

[Pahlavi text][3] [Pahlavi text][4] [Pahlavi text][5] [Pahlavi text][6] [Pahlavi text][7] [Pahlavi text][8] [Pahlavi text][9] [Pahlavi text][10] [Pahlavi text][10] [Pahlavi text][11] [Pahlavi text][12] [Pahlavi text]

1. ML., BU., SP. [Pahlavi] —2. PB. adds [Pahlavi] —3. So ML; PB., NM. [Pahlavi] —4. ML., BU., PB. [Pahlavi] —5. ML., SP. [Pahlavi]; PB [Pahlavi]; Pers. تشت 'a basin'—6. ML., BU. [Pahlavi] —7. All [Pahlavi] —8. So PB.; ML., BU., SP. [Pahlavi] —9. SP., PB. [Pahlavi]; ML., BU. [Pahlavi] —10. ML., BU., SP. om. [Pahlavi] ... [Pahlavi] ... [Pahlavi] —11. So ML., BU., SP.; RB. [Pahlavi] *anáshkárîh*—12. All [Pahlavi]

[Pahlavi text][1] [Pahlavi text]

[Pahlavi text][1] [Pahlavi text]

[Pahlavi text][2]

[Pahlavi text][3] [Pahlavi text]

[Pahlavi text][4] [Pahlavi text]

[Pahlavi text][5] [Pahlavi text][6] [Pahlavi text][7] [Pahlavi text][8] [Pahlavi text]

50 [Pahlavi text]

51 [Pahlavi text][9] [Pahlavi text][10] [Pahlavi text][11] [Pahlavi text][12]

1. BU. [Pahlavi text]—2. ML., SP. [Pahlavi text]—3. PB., ED. [Pahlavi text]; ML., BU. [Pahlavi text]—4. ML., BU. om.—5. PB. [Pahlavi text]—6. Better PB. [Pahlavi text]—7. PB., ED. [Pahlavi text]—8. So SP., PB., NM.; ML., BU. om. [Pahlavi text]—9. So PB.; ML., BU. [Pahlavi text]; SP. [Pahlavi text]; [Pahlavi text] is Mod. Pers. [Pahlavi text]=Av. *shâmân* 'a small quantity,' hence [Pahlavi text] 'three small liquid doses'—10. ML., BU. om.—11. ML., BU. [Pahlavi text] (an error)—12. So PB., NM.; ML., SP. [Pahlavi text]

[illegible] :·

52 [illegible] :·

53 [illegible] :·

1. So ML., BU.—2. ML., BU. om.—3. PB. [illegible]—4. PB., NM. [illegible]—5. ML., BU. [illegible]; PB. [illegible]—6. So ML., BU.; PB., ED. [illegible]—7. ML., BU. [illegible]—8. ML., BU., SP. [illegible]—9. PB. adds [illegible]—10. *Vakhshdâd* (boiled) *vakad sûsyâ pim* It can be read *barâ ambâshtan* ([illegible] 'to supply with") *î susyâ pîm*. NM. reads it *âdêhiâd* "may be given." ML., PB., SP. [illegible] *âdêhash tanid sûsyâ pîm*—11. ML., BU. [illegible]—12. ML., BU., SP. [illegible]—13. So ML., BU. *maêch*; SP. [illegible]; PB. [illegible]—14. ML., BU. [illegible]—15. So SP., PB.; ML., BU. [illegible]

54 [Pahlavi text][1] [Pahlavi text][1] [Pahlavi text] ∴

55 [Pahlavi text] ∴ [Pahlavi text][2] [Pahlavi text][2] [Pahlavi text][3] [Pahlavi text][4] [Pahlavi text] [[Pahlavi text]] ∴

56 [Pahlavi text][5] [Pahlavi text][5] [Pahlavi text][4] [Pahlavi text] ∴ [Pahlavi text] ∴

[[Pahlavi text][6] [Pahlavi text][7] [Pahlavi text][8] [Pahlavi text][9] [Pahlavi text][10] [Pahlavi text] ∴ [Pahlavi text]

1. ML., BU., SP. [Pahlavi] and [Pahlavi] —2. Most of the MSS. om. the words [Pahlavi]...... [Pahlavi]—3. ML., BU. [Pahlavi]—4. So PB., NM.; ML., BU. [Pahlavi]—5. ML., BU., SP. [Pahlavi] and [Pahlavi]—6. ML., BU. [Pahlavi]—7. SP., PB. [Pahlavi]; ED. [Pahlavi]; ML., BU. [Pahlavi]—8. ML., BU. [Pahlavi]—9. ML., BU. [Pahlavi]—10. ML., BU. om.

[Avestan text][1] [Avestan text][2] [Avestan text][3] [Avestan text][4] [Avestan text] … [Avestan text]] ∴

57 [Avestan text] ∴ [Avestan text] [[Avestan text]] [Avestan text] ∴

58 [Avestan text] ∴

59 [Avestan text][6] [Avestan text] [[Avestan text][7] [Avestan text]] [Avestan text][8] [Avestan text]

1. ML., SP., BU. [Avestan text]; NM., PB. [Avestan text] —2. PB., ED. [Avestan text] —3. ML. BU. [Avestan text] —4. All om. [Avestan text] —5. PB. [Avestan text]; ML., BU., SP. [Avestan text] —6. So PB., ED; ML., BU., SP.; [Avestan text] —7. ML., BU. [Avestan text]; PB., NM. [Avestan text] —8. So ML., BU.; PB. [Avestan text]

[Pahlavi] [1] [Pahlavi] [2] [Pahlavi] [3] [Pahlavi] [4] [Pahlavi] [5] [Pahlavi] [6] [Pahlavi] [7] [Pahlavi] ∴

60 [Pahlavi] [8] [Pahlavi] [9] [Pahlavi] ∴

61 [Pahlavi] [10] [Pahlavi] ∴

62 [Pahlavi] [11] [Pahlavi] [12] [Pahlavi] ∴ [Pahlavi] ∴ ∴ ∴

1. ML., BU., SP. [Pahlavi]; NM. [Pahlavi]—2. ML, BU. [Pahlavi] here and in the following line—3. PB. adds [Pahlavi]—4. ML., BU. [Pahlavi]; SP. [Pahlavi]—5. ML., BU., SP. [Pahlavi]—6. ML., BU. [Pahlavi]—7. Most of the MSS. [Pahlavi]—8. PB., NM. [Pahlavi]—9. ML., BU. [Pahlavi]—10. So ML, BU.; SP., PB. [Pahlavi]—11. So SP., PB.; ML., BU. [Pahlavi]—12. ML., BU. [Pahlavi]

[illegible]

FARGARD VI.

1 [illegible]

2 [illegible]

3 [illegible]

4 [illegible]

5 [illegible]

[illegible]

---

1. ML., BU., [illegible] —2. ML., BU., SP. om. —3. ML., BU. [illegible] —4. ML., BU. om.—5. ML., BU. [illegible] —6. ML., BU. [illegible]

[Pahlavi text][1] [Pahlavi text][2] [Pahlavi text][3] [Pahlavi text][4] [Pahlavi text][5] [Pahlavi text][5] [Pahlavi text][6] [Pahlavi text][7] [Pahlavi text][8] [Pahlavi text][9] [Pahlavi text][10] [Pahlavi text][11] [Pahlavi text][12] [Pahlavi text][13] [Pahlavi text][13] [Pahlavi text]

1. ML., BU. [Pahlavi] —2. ML., BU. [Pahlavi] —3. ML., BU. [Pahlavi]; SP. [Pahlavi] —4. PB., ED. [Pahlavi] —5. BU., PB., NM. [Pahlavi]; ML., SP. [Pahlavi] —6. SP. adds [Pahlavi] — 7. ML., BU. [Pahlavi] —8. Pers. خره 'a heap'; ML., BU. om. —9. So ML., BU.; Pers. سنگري *sangarī* 'a wall' ('a heap of a wall fallen down'); SP., PB. [Pahlavi] —10. ML., BU., SP. [Pahlavi]; Pers. گچ 'mortar,' 'lime' —11. Pers. قمح 'wheat.'—12. ML., BU. om.—13. ML., BU. om. [Pahlavi]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

6 [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

1. Pers. جوسر 'a balcony'; PB., ED. [illegible] —2. ML., BU. [illegible] —3. ML., BU. ر —4. So PB., NM., ED.; ML., BU., SP. om.—5. *Tanhâk*; ML., BU. [illegible], or [illegible] *tihú*, Pers. تیزو—6. ML., BU. [illegible] —7. So ML., BU., SP., PB.; Pahl. *najdak-í*, Arabic نجدة 'a battle,' 'a battle-field,'—8. *Tóshak*; Pers. توشك, ML., BU. [illegible] —9. [illegible] in ML., BU., PB.—10. Pers. خنب 'a large jar'—11. So PB., BU. ML.; SP. [illegible] —12. SP. [illegible]; ML., BU., [illegible]; PB., NM. [illegible] —13. Pers. پیختن 'to plough'—14. ML., BU., SP. [illegible]—15. ML., BU. [illegible]

7 [illegible]

8 [illegible]

9 [illegible]

10 [illegible]

11 [illegible]

12 [illegible]

---

1. Pahl. Glossary [illegible]; Pers. ریده 'excrement'—2. In some MSS. the synonym [illegible] 'blood' —3. ML., BU. [illegible] —4. So most of the MSS.—5. ML., BU., SP. [illegible] —6. BU. [illegible]; ML. [illegible]—7. ML., BU., SP. [illegible]

[Avestan text] ∴

13 [Avestan text] ∴

14 [Avestan text][1] [Avestan text] ∴

15 [Avestan text] ∴

16 [Avestan text][2] [Avestan text] ∴

17 [Avestan text] ∴

18 [Avestan text][3] [Avestan text] ∴

19 [Avestan text] ∴

1. ML., BU. [Avestan text] —2. So PB., NM.; ML., BU., SP. om. —3. ML., BU. [Avestan text]

20 [illegible]

21 [illegible]

22 [illegible]

23 [illegible]

24 [illegible]

25 [illegible]

26 [illegible]

[illegible]

27 [illegible]

28 [illegible]

29 [illegible]

1. *Aê-nihêd* for the Av. [illegible]; ML., BU. [illegible] *hanâ dad*—2. ML., BU. om.; SP., PB., NM. [illegible] for [illegible]. The Av. [illegible] is in the plural number. —3. Most of the copies [illegible] —4. For [illegible] —5. ML., BU. om. the following 11 words from [illegible] ...... [illegible] —6. PB., ED. [illegible]; ML., BU. [illegible]; SP. [illegible] —7. So PB.; ML., BU., [illegible] —8. ML., BU., SP. [illegible] —9. ML. BU., SP. [illegible]

1. ML. om. [Pahlavi]; ML. [Pahlavi]—2. So ML., BU., PB.; SP. [Pahlavi]—3. Most of the MSS. [Pahlavi] —4. So ML, BU., SP.; PB., NM. [Pahlavi]—5. ML., BU. [Pahlavi]—6. ML. only [Pahlavi]—7. Here ML., BU., SP. repeat the words [Pahlavi]—8. ML., BU. [Pahlavi]—9. All om.—10. ML, BU. [Pahlavi] —11. ML, BU. [Pahlavi] — 12. ML., BU, SP. [Pahlavi]—13. Most of the MSS. [Pahlavi]—14. ML., BU. [Pahlavi] —15. ML., BU. [Pahlavi] —16. ML. BU. [Pahlavi]

[illegible]

30 [illegible]

31 [illegible]

32 [illegible]

[illegible]

1. ML., BU. [illegible]—2. ML., BU. [illegible]; PB. [illegible] —3. ML., BU. [illegible] —4. ML., BU., SP. [illegible] —5. So ML., BU., PB.; SP. adds [illegible] —6. PB., ED. [illegible]

33

34

35

1. *Anbêsht*; ML., BU., SP. (*khûb-dîd*= 'well exposed'); PB., ED. a variant of *nehumbêd*—2. ML., BU., SP. —3. ML. —4. ML. —5. ML., BU., SP. —6. All the MSS. abridge the following text of 34-35 with the words —7. PB., ED. ......

[Pahlavi text]

[Pahlavi text]

[Pahlavi text]

[Pahlavi text]

[Pahlavi text]

[Pahlavi text]

[Pahlavi text]

[Pahlavi text]

[Pahlavi text]

[Pahlavi text]

[Pahlavi text]

[Pahlavi text]

[Pahlavi text]

[Pahlavi text]

[Pahlavi text]

36 [Pahlavi text]

[Pahlavi text]

[Pahlavi text]

1. ML., BU. [Pahlavi text] —2. ML., BU. [Pahlavi text] —3. *Âshâêt* ...... *ârîman*—4. ML., BU. [Pahlavi text]; better [Pahlavi text] *vôsast*, Pers. گسستن 'to break'—5. The commentator *Vand Auharmazd*. —6. So PB.; ED. [Pahlavi text]; ML., BU. [Pahlavi text]; Mod. Pers. سبد "a basket"—7. Most of the MSS. [Pahlavi text] *akâr*. Some read it *shikâl* meaning شکال 'a halter'. Better *akâr*.—8. All [Pahlavi text]; Pers. گردانه *gardâ-nah* "an iron ring to which any thing is suspended" —9. شاکول "a harrow-like instrnment for drawing up things from a well" —10. PB. [Pahlavi text]; ML., BU. [Pahlavi text]—11. ML., BU. om.—12. ML.; BU., SP. [Pahlavi text]; PB., ED. [Pahlavi text]—13. ML., BU. [Pahlavi text]; PB., ED. [Pahlavi text]—14. ML., BU. [Pahlavi text] —15. ML., BU. om. —16. ML., BU. add [Pahlavi text]

37 [illegible] [1] [illegible] [2] [illegible] [3] :.

38 [illegible] :.

39 [illegible] [4] [5] [illegible] :.

40 [illegible] [6] [illegible] [7] [illegible] [8] [illegible] [9] [illegible] [10] [illegible] [11] [illegible] [12] :.

41 [illegible]

---

1. ML., BU. [illegible]—2. ML., BU. [illegible]—3. ML., BU. [illegible] in the sense of [illegible]; better *aê nihêd.*—4. ML., BU., [illegible]—5. ML., BU. om.—6. ML., BU, SP. [illegible]—7. So ML., BU.; PB., RB. [illegible]—8. ML., BU., SP. [illegible]—9. ML., BU. [illegible]—10. ML., BU. [illegible]—11. ML., BU. [illegible]—12. ML., BU., SP. [illegible]

[illegible]

42 [illegible]

43 [illegible]

44 [illegible]

45 [illegible]

1. So PB., NM.; ML., BU. [illegible] —2. ML., BU. [illegible] —3. *Ard* for the Av. [illegible]; or *khalb* = Ar. قلب 'the middle part'; ML., BU., SP. [illegible] —4. ML., BU. [illegible] —5. BU., SP. [illegible] —6. ML., BU., SP. [illegible] —7. According to the Av. [illegible] ..... [illegible]; ML., BU., SP., PB. [illegible] ..... [illegible]

[Pahlavi text] ∵

46 [Pahlavi text][1] [Pahlavi text] ∵

47 [Pahlavi text] ∵

48 [Pahlavi text] ∵

49 [Pahlavi text][2] [Pahlavi text][3] [Pahlavi text][4] ∵

50 [Pahlavi text][5] [Pahlavi text][6] [Pahlavi text][7] [Pahlavi text] ∵

---

1. ML., BU. om. [Pahlavi text] and add [Pahlavi text] [Pahlavi text] —2. ML., BU., SP. om.—3. ML., BU. defective; SP. [Pahlavi text]; *vide note* 7. on page 105 —4. ML., BU., SP. [Pahlavi text]—5. So PB.; ML., BU. [Pahlavi text] which is read *dahîst* by Darmesteter.—6. ML., BU. [Pahlavi text]—7. So SP., PB.; ML., BU. [Pahlavi text]

51 [illegible] [1] [illegible] [2] [illegible] [3] [illegible] [4] [illegible] [5] [illegible]

∵ ∵ ∵ ∵

1. ML., BU., SP. [illegible]—2. ML., BU. [illegible] for [illegible]—3. So ML., BU.: [illegible] [illegible] is the rendering of the Avesta word [illegible]—4. So ML., BU., SP.; PB., ED. [illegible]—5. ML., BU. [illegible]

[Pahlavi]

FARGARD VII.

1 [Pahlavi]

2 [Pahlavi][1] [Pahlavi][2] [Pahlavi]

[Pahlavi][3] [Pahlavi][4] [Pahlavi][5] [Pahlavi][6] [Pahlavi]

---

1. ML., BU. *aérang* 'impure'; Mod. MSS. [Pahlavi] = Pers. ارغند —2. PB., ED. [Pahlavi] for [Pahlavi]. [Pahlavi] *derîm* for the Av. *driwyâo*. It can be read *jarîm* = Pers. جرم 'a spot'. —3. ML., BU. om.—4. Pers. names سارگر و سارغ و دالمن. The Pahl. *râsâg* is transcribed سارغ 'the black bird'. For [Pahlavi] BU. has [Pahlavi]; PB. has [Pahlavi] *râg-i-syâh* —5. ML., BU., SP. [Pahlavi]—6. So ML., BU.; SP. [Pahlavi]

[Pahlavi text][1] [Pahlavi text][2] [Pahlavi text][3] [Pahlavi text]

3 [Pahlavi text][4] [Pahlavi text][5] [Pahlavi text][6] [Pahlavi text][7] [Pahlavi text][8] [Pahlavi text]

4 [Pahlavi text]

---

1. Most of the MSS [Pahlavi text] —2. PB. adds [Pahlavi text] —3. Most of the MSS. [Pahlavi text] —4. The Avesta passage which forms § 3 in westergaard, is not found in ML., BU., PB., ED., NM., RB. Geldner omits it because he regards it as an additional passage of the Vend. Sâdê. —5. ML., BU., om.—6. ML., BU., SP. [Pahlavi text]; PB., NM. [Pahlavi text] —7. PB. [Pahlavi text] —8. So BU.; SP. [Pahlavi text]; ML. [Pahlavi text]; SP. *khafak* from Pers. خفیدن 'to strangle'; BU. *âvijak* from Pers. آویختن 'to hang'. ML. may be read *pavan âhûk* "by destroying" (life or vitality.)

[illegible]

5 [illegible]

6 [illegible]

7 [illegible]

8 [illegible]

1. ML., BU. om. —2. From this point down to the last [illegible] in § 8 the words are abridged in ML. and BU. by [illegible] since the paras 5-8 are the same as Vend. V, 27-30—3. All [illegible].

[illegible]

9 [illegible]

10 [illegible]

[illegible]

1. ML., BU. [illegible] · Better [illegible] The words [illegible]... [illegible]... [illegible] form part of § 19 of this Fargard and of Vend. V, 59.—2. PB., ED. [illegible] —3. ML., BU. [illegible]; PB., ED. [illegible] —4. ED. [illegible]—5. ML., BU. [illegible]—6. So ML., SP.; BU. [illegible]; PB. [illegible]; ED., NM. [illegible] —7. ML., BU. [illegible] —8. PB. [illegible] for [illegible]—9. ML., BU., SP. [illegible] for [illegible]

[Pahlavi text] [1] [Pahlavi text] [2] [Pahlavi text] [3] [Pahlavi text] [4] [Pahlavi text] :·

11 [Pahlavi text] :·

12 [Pahlavi text] :·

[Pahlavi text] [5] [Pahlavi text] [6] [Pahlavi text] [7] [Pahlavi text]

1. ML. SP., [illegible]; BU. [illegible] — om.—4. ML., BU. [illegible] —
2. ML., BU. [illegible]; PB. [illegible]; 5. ML., BU., SP. [illegible] —6. ML., BU.
ED. [illegible] = Pers. تر بر تر —3. PB. add [illegible]—7. Better [illegible]

[illegible]

13 [illegible]

14 [illegible]

15 [illegible]

16 [illegible]

1. ML., BU., SP. [illegible] —2. ML., BU. [illegible] —3. So ML., BU., SP.; better [illegible]—4. ML., BU. [illegible]— 5. ML., BU. om. [illegible]; BU. [illegible]—6. ML., BU., SP. [illegible]. Var. [illegible]—7. All om. [illegible]—8. All [illegible] for [illegible]

[illegible]

17 [illegible]

18 [illegible]

19 [illegible]

20 [illegible]

---

1. ML., BU. [illegible] —2 All om.— 3. §§ 17—22=Vend. V, 57—62, are abbreviated in ML., BU.—4. Better PB. [illegible]; ML., BU. [illegible]

[illegible]

21 [illegible]

22 [illegible]

23 [illegible]

24 [illegible]

1. ML., BU. [illegible]—2. ML., BU. [illegible]

[illegible]

25 [illegible]

26 [illegible]

1. PB., NM. add [illegible] — 2. ML., BU. [illegible] — 3. ML., BU. [illegible] — 4. So PB.; ML., BU. [illegible] — 5. So PB., ED.; ML., BU. add [illegible] — 6. Better [illegible] — 7. ML., BU. [illegible] — 8. ML., BU. [illegible] — 9. All om. — 10. PB. [illegible] — 11. [illegible] in the old MSS. — 12. So ML., BU., SP.; PB., ED. [illegible] — 13. [illegible] in ML., BU., — 14. So PB.; ML., BU., SP. om. [illegible] — 15. ML., BU., om. — 16. ML. [illegible]; BU. [illegible]; SP. [illegible] — 17. ML., BU. [illegible] — 18. ML., BU. [illegible]

[Avestan text]

27 [Avestan text]

28 [Avestan text]

29 [Avestan text]

30 [Avestan text]

1. BU. [Avestan text]; ML. [Avestan text]; PB. adds [Avestan text] —2. ML., BU. om.—3 Better [Avestan text]

[Pahlavi text]

31 [Pahlavi text]

32 [Pahlavi text]

33 [Pahlavi text]

1. ML., BU. [Pahlavi] —2. ML., BU. [Pahlavi]—3. Pers. تگل 'pad of a saddle'; it may be Pers. تر کار 'low work'—4. [Pahlavi] in all the MSS. —5. ML., BU., [Pahlavi] —6. ML., BU., PB. [Pahlavi]; SP. [Pahlavi]; [Pahlavi] or [Pahlavi] may be Pers. زاج or زاك; better [Pahlavi], Pers. مهره بازي 'a dice.'

[Pahlavi text]

34 [Pahlavi text]

35 [Pahlavi text]

[Pahlavi text]

---

1. Pahl. [Pahlavi] *parkhunastan* 'to produce,' 'to reap.'—2. [Pahlavi] or [Pahlavi] Pers. واخیدن to thrash'—3. ML., BU. om. [Pahlavi]; *tahûntan* 'to grind'; Arabic طحن کردن—4. [Pahlavi] 'to knead.'—5. Ar. تبن 'grass,' 'pasture-ground'—6. All om. —7. [Pahlavi] in the MSS.—8. ML., BU [Pahlavi] —9. ML., BU. [Pahlavi]; PB. [Pahlavi]—10. Pers. کلوك 'a jar'; ML., BU. [Pahlavi]

[illegible][1] [illegible][2] [illegible][3] [illegible][4] [illegible][5] [illegible][6] [illegible][7] [illegible][8] [illegible][9] [illegible][10] [illegible] ∴]

36 [illegible][11] [illegible][12] [illegible] ∴

37 [illegible] ∴

38 [illegible][13] [illegible][14] [illegible] ∴

---

1. ML., BU., SP. [illegible]; Pers. بادرنگ 'a cucumber,' 'a citron'—2. ML., BU. [illegible]; Pers. دوال—3. *Ávîkht* 4. ML., BU. [illegible] [illegible]—5. ML., BU [illegible]—6. *Anár*—7. Pers. جوز 'a cocoanut'—8. *Vâdâm*—9. ML., BU. [illegible]—10. ML., BU. [illegible] It can be [illegible] [illegible]—11. ML., BU. [illegible]—12. ML., BU. [illegible]—13. ML., BU. [illegible]—14. ML., BU. om.

39 [Pahlavi][1] [Pahlavi][1] [Pahlavi][1] [Pahlavi] ∴

40 [Pahlavi] ∴

41 [Pahlavi][2] [Pahlavi] [[Pahlavi] ∴[3] [Pahlavi]] ∴ [Pahlavi][4] [Pahlavi] [[Pahlavi]] [Pahlavi][5] ∴ [Pahlavi][6] [Pahlavi][7] ∴ [Pahlavi][8] [Pahlavi] ∴ [Pahlavi][9] [Pahlavi] ∴ [[Pahlavi][10] [Pahlavi] ∴ [Pahlavi][11] [Pahlavi]] ∴

42 [Pahlavi] ∴ [Pahlavi] ∴ [Pahlavi][12] ∴ [Pahlavi] ∴

43 [Pahlavi][7] [Pahlavi] ∴ [Pahlavi]

1. All [Pahlavi], copying § 37 by mistake.—2. All [Pahlavi]—3 The full stop ∴ is found in all MSS.—4. ML., BU. om. the 8 words [Pahlavi] .. ... [Pahlavi]—5. SP. [Pahlavi]—6. ML., BU. [Pahlavi]—7. ML., BU. [Pahlavi]; SP., PB. [Pahlavi]—8. ML. [Pahlavi] for the Av. [Pahlavi]—9. ML., BU., SP. [Pahlavi] = Av. *vâkhsha*—10. *Bîshâz aê* 'a single treatment,' 'for attending the patient once;' ML., BU. [Pahlavi] *bêh asp*, or *vêh asp*—11. So ML., BU.; SP., PB. [Pahlavi]—12. Ar. كسب in the sense of ارز. In Chaldee it means 'silver,' or 'money.'

[Pahlavi][1] [Pahlavi][2] [Pahlavi][3] [Pahlavi][4] [Pahlavi][5] [Pahlavi][6] [Pahlavi][7] [Pahlavi][8] [Pahlavi]

44 [Pahlavi][9] [Pahlavi][10] [Pahlavi][11]

---

1. ML., BU., SP. [Pahlavi] —2. *Palé* 'reward,' 'fee'; ML., BU., SP. [Pahlavi]—3. ML., BU. [Pahlavi] It is the name of the 7th *hadha-mâthric* Nask [Pahlavi] whereof the contents given in the Dinkard, Book VIII., are translated into English by Dr. E. W. West (*vide* S.B.E. Vol. XXXVII., Chapter VIII., *Ratôdád-aîtag*, pp. 19-20). The old reading in the Pahl. Pazand Glossary is *Ratôshtáid*.—4. ML., BU., SP. om. [Pahlavi] and have a mutilated form [Pahlavi] for [Pahlavi] the name of the 15th Nask —5. Pers. راددار و سبك —6. ML., BU. [Pahlavi] —7. ML., BU. [Pahlavi]; SP., PB. [Pahlavi] —8. ML., BU. om. —9. ML., BU., PB. [Pahlavi]; SP. [Pahlavi]; Pers. خون سورن 'a bloody irruption'—10. ML., BU. [Pahlavi] —11. So NM., ED.; [Pahlavi] wanting in ML., BU., SP.

[illegible]

45 [illegible]

46 [illegible]

[illegible]

47 [illegible]

---

1. ML., BU., SP. [illegible] —2. ML., BU. [illegible] —3. ML., BU. [illegible] —4. ML. [illegible] —5. ML., SP., BU. [illegible] —6. So BU., SP., ML.; PB., ED. [illegible] —7. ML., BU. [illegible] —8. [illegible] in ML. —9. ML., BU. [illegible] —10. ML., BU., SP. om.

48 [illegible]

49 [illegible]

50 [illegible]

51 [illegible]

---

1. ML., BU. om.—2. ML., BU. [illegible]—3. ML., BU. [illegible] better [illegible] in PB., ED.; Pers. تپنگ "a chest"—4. Pers. رنگن "painted."—5. ML., BU. [illegible]—6. The Pahlavi rendering [illegible] *ákhêzin* of the Av. word [illegible] is inadvertently transcribed in most of the MSS. as [illegible] the last word of § 50 of the Avesta text. According to Dr. Geldner's collations ML. 3., B. 1. [illegible]; P. 10 [illegible]. Better [illegible] or [illegible] for the Av. verb which is also 2nd pers sing. PB., ED. [illegible]—7. All om.—8. PB., ED. [illegible]

[illegible]

52 [illegible][1] [illegible][2] [illegible] [[illegible][3] [illegible]] [illegible][4] [illegible] [[illegible]][5] [illegible][6] [illegible][7] [illegible][5] [illegible][8] [illegible]

[[illegible][9] [illegible][10] [illegible][11] [illegible][12] [illegible][13] [illegible][14] [illegible][15] [illegible][16] [illegible]

1. So ML., BU.; PB., NM. [illegible]—2. PB., ED., SP. have [illegible] —3. *Tangih*; ML., BU., SP. [illegible] *tâvish* = تابش 'sorrow.' *i.e.* 'Aharman does not become a sorrow unto him.' —4. So ML., BU.; PB., ED. [illegible]; SP. [illegible] —5. ML., BU., SP. [illegible] —6. ML., BU., SP. [illegible] (benedictive) for the Av. [illegible]; PB., [illegible]—

7. ML., BU. [illegible]—8. ML., BU. [illegible] —9. ML., BU. [illegible]; PB., NM. [illegible]—10. ML., BU. [illegible] —11. ML., BU. [illegible] — 12. So ML., BU. Better [illegible] in PB., NM.—13. So PB., BU.; SP. [illegible]—14. ML., BU. [illegible]—15. [illegible] in the MSS.—16. All [illegible]

[Pahlavi text, with note markers [1] through [12]]

1. ML., BU. [Pahlavi]—2. PB. [Pahlavi]—3. So ML., SP., PB.; BU. [Pahlavi]—4. ML., BU., SP. have [Pahlavi]—5. ML., BU. add [Pahlavi]—6. BU. [Pahlavi]—7. PB. adds [Pahlavi] — 8. ML., BU. [Pahlavi]—9. PB. has [Pahlavi]—10. ML., BU. [Pahlavi]; better *sédûsh* 'the third night.'—11. ML. [Pahlavi]; [Pahlavi] is struck off in BU.—12. All [Pahlavi]

53

1. ML., BU. add [illegible]—2. So PB, SP.; ML., BU. [illegible]—3. ML., BU. om.—4. PB., ED. [illegible]; ML., BU. [illegible]—5. ML., BU. [illegible]; PB. [illegible]—6. ML., BU. om.—7. ML., BU. [illegible]—8. PB. [illegible]—9. The mark ∵ occurs in ML., BU.—10. ML., BU. [illegible]—11. The avesta quotations in this commentary, form §§ 53, 54 in Westergaard—12. ML., BU. [illegible]—13. ML., BU. om.

54

55

56

57

1. ML., BU. —2. These 4 words are wanting in ML., BU.—3. All —4. ML., BU. ; PB. —5. ML. adds —6. These 5 words are wanting in ML., BU.—7. ML., BU. for PB., NM. *barû vâmend*; perhaps —8. Better —9. ML., BU., SP. —10. ML., BU., SP. ; better *daêvak*; PB., NM. —11. *Garûiyûnâk* 'boils', 'itches', Pers. اگزیون 'the itch'; ML., BU. —12. 'Chronical,' 'obstinate'

[illegible][1] [illegible][2] [illegible]

58 [illegible][3] [illegible]

59[4] [illegible][5] [illegible][6] [illegible][7] [illegible]

60[8] [illegible]

61 [illegible]

---

1. ML., BU. [illegible] —2. ML., BU. [illegible]—3. ML., SP., BU. [illegible]; PB. has the comparative form for the Avesta [illegible] — 4. ML. om. §§ 59-74—5. BU. [illegible] —6. So PB, NM.; BU. [illegible] —7. BU. [illegible]; SP. [illegible]; PB., ED., [illegible] —8. §§ 60-69 = Vend. V, 45-54. Refer to pp. 86-90 for notes and variants.

62

63

64

65

66

67

[illegible]

68 [illegible]

69 [illegible]

70 [illegible]

71 [illegible]

1. BU. [illegible] —2. BU. [illegible] —3. BU., PB. [illegible] — 4. So PB.; BU. om. [illegible] —5. So BU., PB. —6. So PB., BU.; SP. adds [illegible] — 7. PB. [illegible] —8. BU. [illegible]

72 [illegible]

73 [illegible]

74 [illegible]

75 [illegible]

1. PB. adds [illegible] —2. BU., PB. [illegible]; ED. [illegible]—3. BU. [illegible]; ED. [illegible]; PB. [illegible]—4. *Ashâêt*; BU. [illegible] —5. BU. [illegible] —6. BU. [illegible] —7. BU. [illegible]; PB., ED. [illegible] —8. Most of the MSS. [illegible]; the meaning of the word [illegible] is expressed in the prefix [illegible] of the following verb—9. So ML., BU. At this point begins again ML.—10. The following sentences as far as the third [illegible], are wanting in ML., BU., SP.; but they are found in PB.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

76 [illegible]

[illegible]

[illegible]

77 [illegible]

[illegible]

---

1. ML., PB. add [illegible] —2. *Gêlîn*; ML., BU. [illegible], it might be a var. of [illegible], Pers. سرب 'lead.' —3. To § 75 and the following gloss compare Shâyast-lâ-shâyast, Chap. II, 112-117—4. *Âvgînê* 'quick silver' or 'mirror', Pers. ابکینه; ML. BU. [illegible] —5. Pers. کهربا 'amber'—6. Pers. شبه 'the black coral', 'the agate'. ML., BU. [illegible]—7. ML., BU. [illegible] —8. 'Ebony studded with pearls.' —9. All [illegible] —10. ML., BU. [illegible]

[illegible] ∴

[[illegible] [1] [illegible] [2] [illegible] [3] [illegible] [4] [illegible] ∴ [illegible] ∴ [illegible] [5] [illegible]] ∴

78 [illegible] [6] [illegible] [[illegible]] [illegible] [[illegible]] [illegible] [[illegible]] [illegible] [[illegible]] [illegible] [[illegible]] ∴

79 [illegible] [7] [illegible] [[illegible]] [illegible] [[illegible] [8]] [illegible] [[illegible]] [illegible] [[illegible]] [illegible] [[illegible]

1. ML., BU. [illegible] —2. PB., ED., NM, [illegible] —3. *Âpûsêshne* 'in a pregnant condition'; PB. [illegible] —4. ML., BU., SP. [illegible] for [illegible] in ED. —5. ML., BU. om.—6. So SP., PB., ED.; ML., BU. om. [illegible] —7. ML., BU. [illegible]; PB. [illegible]—8. ML., BU. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

∵ ∵ ∵ ∵ ∵ ∵

---

1. All om. [illegible]; ML., BU. [illegible] only; SP. [illegible]—2. ML., BU. om.—3. Most of the MSS. [illegible]

[illegible]

FARGARD VIII.

1 [illegible]

2 [illegible]

3 [illegible]

1. Below this heading BU., PB. have the following line :— [illegible]; ML. [illegible] instead of [illegible] —2. Better [illegible] Most of the MSS. [illegible] — 3. [illegible] = Pers. نمد 'felt-cloth,' 'coarse carpet' —4. PB., BU. [illegible] —5. ML., BU. [illegible] —6. راسن or Pers. لادن 'amber'.—7. PB. [illegible]—8. ML., BU. om. —9. ML., BU. [illegible] —10. ML., BU. [illegible] —11. The fol. 11 words abbreviated in ML., BU.

[illegible]

4 [illegible]

---

1. ML., SP. [illegible]—2. BU. [illegible]—3. ML., BU. [illegible]; PB., RB. [illegible]; ED. [illegible], comp. Pers. پدواز 'entrance,' 'threshold'—4. ML., BU. [illegible] —5. ML. om.—6. ML., BU., SP., PB. [illegible]; BU. suggests the meaning تاك—7. BU. reads it صف کند=پریشمن—8. ML., BU., SP. [illegible]—9. ML. BU. om. [illegible]—10. ML., BU. [illegible]—11. ML., BU., PB. [illegible]—12. Com. Pers. دمه 'wind and snow' The Av. [illegible] is derived from [illegible]=Lat. *flare* 'to blow.' Pahl. trans. *bûland vât damé.*—13. So NM., PB.; ML., BU., SP. [illegible] for Av. [illegible]. Comp. Av. *varaithim pañtãm azóit* Fd. III, 11.—14. BU. [illegible]—15. ML., BU., SP. [illegible]—16. ML., BU., SP. [illegible]

5 [illegible][1] [illegible]

6 [illegible]

7 [illegible]

[[illegible][2] [illegible][3] [illegible][4] [illegible]]

8 [illegible][5] [illegible][6] [illegible]

---

1. ML., BU. abridge §§ 5—7 with the words [illegible]—2. ML., BU., SP., PB. [illegible]—3. ML., BU. [illegible]—4. So PB., ED.; ML., BU. [illegible]—5. ML., BU., SP., om.—6. ML., BU., SP. om.

[illegible]

9 [illegible]

10 [illegible]

1. The words in parentheses are wanting in ML., BU., SP.—2. ML., BU. [illegible]—3. ML., BU. [illegible] Pers. خشت یا سنگ—4 So PB., NM.; ML., BU., SP. [illegible] for the equivocal expression [illegible] meaning 'a dog' or a 'stone.' —5. ML., BU., SP [illegible]—6. ML., BU. [illegible]—7. ML., BU. [illegible] —8. ML., BU. [illegible]—9. PB. [illegible]; ED. [illegible]—10. The following passage as far as [illegible] in § 10 is abbreviated by the words [illegible] in ML., BU.—11. SP. [illegible]; Fargard V, 12 [illegible]—12. SP. [illegible]—13. ML., BU., SP. [illegible]—14. *Zîrandtûm* 'robust'; ML., BU., SP. [illegible] *zînânandtûm or zayanâvandtûm* "the most watchful," "the most phisically developed," "the most agile,"— —15. ML., BU. [illegible] "the most active or efficient."—16. ML., BU. [illegible]; PB., ED. [illegible]

[Pahlavi] [1] [Pahlavi] [2] [Pahlavi] [3] [Pahlavi]

[Pahlavi]

[Pahlavi]

[Pahlavi] [4] [Pahlavi] [5] [Pahlavi]

[Pahlavi] [6] [Pahlavi]

[Pahlavi] [7] [Pahlavi]

[Pahlavi]

[Pahlavi]

[Pahlavi] [8] [Pahlavi] [9] [Pahlavi]

[Pahlavi] [9] [Pahlavi]

[Pahlavi]

[Pahlavi]

[Pahlavi] [10] [Pahlavi]

[Pahlavi] [11] [Pahlavi]

[Pahlavi] [12] [Pahlavi]

[Pahlavi] [13] [Pahlavi] [14] [Pahlavi]

[Pahlavi] [15] [Pahlavi] [16] [Pahlavi] [17]

---

1. [Pahlavi] for the Av., [Pahlavi], is omitted in most of the MSS.—2. ML., BU., SP. [Pahlavi]—3. ML., BU. [Pahlavi] —4. For the Av. [Pahlavi] comp. Fd. VI, 45—5. ML., BU. [Pahlavi] —6. ML., BU. [Pahlavi]—7. Most of the MSS. [Pahlavi]—8. ML., BU. [Pahlavi]—9. ML., BU., SP. [Pahlavi]—10. So PB.; ML., BU., SP. [Pahlavi] -11. *Nim-aê-khûftê* or *va damîh-aôftê=khun-aôftê*; ML., BU., SP. [Pahlavi]; ED., RB. [Pahlavi] *va hamê nehûftê*; PB. [Pahlavi]— 12. ML., BU., SP. [Pahlavi]; PB., ED., NM. [Pahlavi]—13. Better PB., ED. [Pahlavi]—14. *Stôr* 'cattle'—15. ML., BU., [Pahlavi]—16. ML., BU. om.—17. ML., BU. [Pahlavi]

[illegible]
[illegible]
[illegible]
[illegible]

11 [illegible]
[illegible]
[illegible]
[illegible]
[illegible]

12 [illegible]
[illegible]
[illegible]

13 [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

---

1. So ML., BU; SP. [illegible]; PB, ED. [illegible]—2. *Pavan vahâk zadûntan* ('should be purchased'); BU. defective.—3. NM., RB. [illegible]—4. *Sê gâm* 'three steps.'—5. ML., BU. [illegible]; PB., ED, [illegible]—6. Most of the MSS. [illegible]—7. ML., BU. [illegible]—8. ML., BU. add [illegible]—9. So PB., ED.; ML., BU. [illegible]—10. 'Excluding even the two: the (pious) male and the (pious) female who are in communion with the Deity' [that is 'those that are devoted to God' *aigh yêhân kard yêkvimunêd*; here *vakhdûnt* is read by the copyist *vâbidûnt*]—11. Pahl-Pazand Glos. [illegible] 'urine.' Pers. میز; ED. [illegible]—12. ML., BU. om.—13. So ED.; ML., BU. [illegible].

14 [illegible]

15 [illegible]

16 [illegible]

17 [illegible]

18 [illegible]

---

1. ML., BU. add [illegible]—2. ML., BU. om.—3. PB., SP., ED. add [illegible]—4. A Pahlavicized form of the Av. verb [illegible]—5. PB., ED. [illegible]—6. *Madam hûsh* (or *khûsh*) *d.d* in PB.; BU., ML., SP. [illegible]. Comp. mod. Pers. خوشیدن or هوشیدن—7. ML., BU., SP. [illegible]. The fol. Pahl. version up to *apâkhtarnimé* is here abridged with the words [illegible]

[illegible] :[1] [illegible] [2] [illegible] :·

19 [illegible][3] [illegible][3] [illegible] [[4] [illegible][5] [illegible]] [illegible][6] [illegible] [[illegible][7] [illegible]] [illegible][8] [illegible][9] [illegible][10] [illegible] [[illegible]][11] :·

---

1. ML., BU. [illegible] *ravín* 'path.'—2. So PB., NM.; ML. BU. [illegible]—3. The beginning words of this para. as far as [illegible], are abridged in ML., BU. with the words [illegible]—4. [illegible] in ML., BU., PB.; [illegible] in SP.—5. PB., ED. [illegible]—6. ML., BU. add [illegible]—7. ML., BU. [illegible]—8. ML., BU. [illegible]—9. So PB., ED.; ML., BU., SP. [illegible]—10. SP. [illegible]—11. Comp. Yas. XXVII. 13 wherein the fol. version is given [illegible]

20 [Pahlavi text] [1] [Pahlavi text] [2] [Pahlavi text] [3] [Pahlavi text] [4] [Pahlavi text] [5] [Pahlavi text]

[Pahlavi text]

1. ML., BU. add [Pahlavi text]—2. ML., BU., SP. [Pahlavi text]—3. Comp. Yas. XLVI. 7 [Pahlavi text]—4. Most of the MSS. [Pahlavi text] —5. Comp. Yas. XLIV. 16 [Pahlavi text]

21 [Pahlavi text][1] [Pahlavi text][2] [Pahlavi text][3] [Pahlavi text][4] [Pahlavi text][5] [Pahlavi text][6] [Pahlavi text][7] [Pahlavi text]

22 [Pahlavi text][8] [Pahlavi text][8] [Pahlavi text][9] [Pahlavi text][10] [Pahlavi text]

[Pahlavi text]

1. Second pers. pl. = Av. *pâta*; ML., BU., SP. [Pahlavi text]—2. [Pahlavi text] may be an inadvertent transcript of the Pahl. [Pahlavi text] Better [Pahlavi text]—3. ML., BU. [Pahlavi text]; PB., ED. [Pahlavi text]—4. So PB.; ML. [Pahlavi text]—5. ML., BU. [Pahlavi text]; PB., ED. [Pahlavi text] = Av. [Avestan text] —6. [Pahlavi text] for the Av. [Avestan text]—7. SP. om. [Pahlavi text]—8. So PB.; ML., BU. [Pahlavi text]—9. So PB., NM., SP.; ML., BU. [Pahlavi text] —10. PB., ED. add [Pahlavi text] before [Pahlavi text]

[illegible]

[illegible]

---

1. ML., BU. [illegible]—2. ML., BU., SP. [illegible]—3. ML., BU. [illegible] ... [illegible]—4. ED. [illegible] 'for obtaining the help (of *Srôsh*)'; [illegible] struck off in PB.; ML., BU., SP. [illegible] meaning, perhaps, 'not' in the house where the person died.—5. So PB.; ML., BU. om.—6. ED., PB. [illegible] for [illegible] —7. ML., BU. om.—8. ML., BU. [illegible] 'roasted' meat.—9. ML., BU. [illegible]—10. PB., ED. [illegible]—11. *Amaṭ vohû yêshtagî*; ML., BU., PB. [illegible] *amat nêhâdagî*—12. ED. reads it [illegible]—13. ML., BU. [illegible] *namb*; PB., ED., SP. [illegible]—14. *Pavan hân jivâk.*—15. *Ham-hush* = Pers. هم هوشبام; ML., BU. [illegible]; SP. [illegible]; PB., ED. [illegible]

[illegible]
[illegible] [1]
[illegible] [2]
[illegible] [3] [illegible] [4]
[illegible] [5]
[illegible]
[illegible] [6]
[illegible] [7]
[illegible]
[illegible]
[illegible] [8]
[illegible] [9]
[illegible] [10] [illegible] [11]
[illegible] [12]
[illegible] [13]
[illegible]
[illegible] [14]
[illegible]
[illegible] [15]
[illegible] [16]

---

1. PB., SP. [illegible] —2. So ML., BU., SP. *dûrmûlê* = Pers. درمل 'boiled rice or corn.' PB. ([illegible]) [illegible] *yêdmanê* (*jâmê*) 'a set of white cotton clothings;' Ar. يد 'the hand.'—3. So PB., ED.; ML., BU. [illegible] —4. So PB; ML., BU. [illegible]—5. For [illegible]—6. All om. [illegible]—7. 30th.—8. ML., BU. [illegible] for [illegible]—9. The five intercalary days at tho end of each year—10. So ML., BU.; PB. [illegible] —11. ML., BU. [illegible]—12. PB., ED. [illegible]—13. All om. —14. *Âtarô mâh* 'the month of *Âdar*.' —15. So PB., ED.; ML., BU. om.—16. 'To the end of the month.'

[illegible] [1] [illegible] [2] [illegible] [3] [illegible] [4] [illegible] [5] [illegible] [6] [illegible] [7] [illegible] [8] [illegible]]

23 [illegible] [9] [illegible]

24 [illegible] [10] [illegible]

25 [illegible]

1. [illegible] 'go back' 'return'—2. Better [illegible]—3. So PB., ED.; ML., BU. [illegible]—4. 'In these days our dead relations come to this world in large numbers.'—5. ML., BU. [illegible]—6. ML., BU., PB., [illegible]; SP. [illegible]—7. *Nîrmat* "a good share," "a meritorious lot."—8. ML., BU., SP. [illegible]; PB., ED. [illegible]—9. [illegible] for the Avesta [illegible] = Pers. پاي بابه *pâi bâbah* 'a woolen stocking.' ED. suggests [illegible] *rêgalâ az zânu* for [illegible] in ML., BU., SP.—10. Pers. ران پان

26 [Pahlavi text]

27 [Pahlavi text]

28 [Pahlavi text]

---

1. ML., BU., SP. [Pahlavi] ... [Pahlavi]; PB., ED. [Pahlavi]...[Pahlavi] *rîyêptêd* ... *riyêptinêd*. Better *viptêd* and *viptinêd* as in § 32. It must be observed that [Pahlavi] and [Pahlavi] in ML., BU. are corruptions of the text. They are intended to be the Pahl. equivalents of the Avesta [Avesta], which are [Pahlavi] and [Pahlavi] In the Dâdistân-î-Dînî, Ques. LXXI, 6, 7, and in the Dinkard, BK. VIII, we find the correct forms [Pahlavi] and [Pahlavi] —2. The beginning words of this para. as far as [Pahlavi], are abridged with the words [Pahlavi] in ML., BU. —3. *Vide* note 1.—4. ML., BU. om. [Pahlavi]—5. From this word down to the end of § 30 the text is abridged in ML. and BU. The paras. 28-30=Vd. III, 40-42. For the variants *vide* the notes in pp. 45-49.

29

30

1. Better [illegible] *âhalob-ghnâh* or [illegible] *âhalob-janâh.*

[illegible]

31 [illegible]

32 [illegible]

33 [illegible]

---

1. For the Av. [illegible]; comp. Pers. خوض; ML., BU. [illegible]—2. Av. [illegible]; Pers. خمیر or خم *khûm* 'a jar,' hence خمار 'a drunkard'—3. ML., BU., SP. [illegible]—4. The Av. [illegible] is rendered by *kanûmchâi chêgûn nâiri i shôê tars-gâs.* In the Avesta *ku-nâirish* is used in a pejorative sense like the Skr. *kim-nara.*—5. For the Av. [illegible], comp. Vend. VII, 47, [illegible] = Pahl. [illegible]—6. ML., BU., SP. om.—7. ML., BU., SP. [illegible]—8. For the Av. singular form [illegible]; ML., BU. [illegible]—9. ML., BU., SP. [illegible]—10. ML., BU., SP. [illegible]

1. See page 152 for note.

34 [Pahlavi text][2][3][4][5][6][7]

35 [Pahlavi text]

36 [Pahlavi text][8]

---

1. PB., ED. [Pahlavi] ; ML., BU. [Pahlavi] [Pahlavi], where [Pahlavi] is a Pahl. transcription of the Avesta [Avesta] 'more than a year' —2. PB., ED., NM. om. [Pahlavi] —3. The fol. ten words are omitted in ML., BU.—4. PB., ED., SP. om. [Pahlavi]—5. ML., BU. [Pahlavi]—6. ML., BU. [Pahlavi] Comp. Vend. V, § 4.—7. ML., BU. [Pahlavi] —8. ML., BU. [Pahlavi]

[Pahlavi text] [1]

37 [Pahlavi text] [2] [3] [4] [5]

38 [Pahlavi text] [6] [7] [4] [8]

39 [Pahlavi text] [9] [10]

40 [Pahlavi text] [11] [12]

---

1. SP. om. the words in brackets.—2. So. PB., ED.; ML., BU., SP. [Pahlavi] The Av. is in the pl. number—3. ML., BU. om.—4. ML., BU. om. [Pahlavi]—5. All om. [Pahlavi]; *vide* § 38.—6. All om. [Pahlavi]—7. ML., BU. om. [Pahlavi]—8. So all; better [Pahlavi] for the Av. [Avestan]—9. PB., ED. [Pahlavi]—10. Syn. of [Pahlavi] in §§ 37, 38.—11. All [Pahlavi]. The Av. verb is in the plural.—12. Pahl. Pâzand Glossary "an arm's length," comp. Pers. [Persian] 'the cubit.'

[illegible]

41 [illegible]

42 [illegible]

43 [illegible]

---

1. All [illegible] —2. ML. [illegible] —3. [illegible] = Av. [illegible], comp. Pers. ابرو "the brow"—4. ML., BU. [illegible] *avô gûsh*; PB., ED. [illegible] *vîni* = Pers. بینی = "the nose."—5. [illegible] *lap.* = Pers. لب "the lip;" ML., BU. [illegible]—6. ML., BU. add [illegible]—7. ML., BU. add [illegible]—8. ML., BU. [illegible]—9, Pers. مهره 'the back-bone,' 'the spine'.

[illegible]

44 [illegible]

45 [illegible]

46 [illegible]

47 [illegible]

1. For the Av. [illegible]; PB., ED. [illegible]—2. Av. [illegible] 'the shoulder.'—3. Comp. Pers. پره parre 'the side' of the body.—4. Most of the MSS. [illegible]—5. ML., BU., PB [illegible]; Pahl. [illegible] *ásyi* 'the bosom,' 'the chest.'

[illegible]

48 [illegible]

49 [illegible]

50 [illegible]

---

1. Av. [illegible] = Pers. کش 'the arm-pit.'—2. ML., BU. [illegible] —3. *Dakhmê* meaning 'the belly;' comp. Vend. V, § 51, Av. [illegible] It is, elsewhere, read *shêmak*, a Pahl. transcript corresponding to [illegible], Pers. شکم ; it is also a dislocated variant of [illegible] *karzdêman* 'the belly' (*vide* Pahl.-Pazand Glossary); according to Dr. West, *dîmak* 'the face' or *gâmak* 'the jaws' (Pers. گام 'jaw.' ML., BU., PB., SP., ED. [illegible]

51 [illegible]

52 [illegible]

53 [illegible]

54 [illegible]

55 [illegible]

1. ML., BU. [illegible]—2. Comp. Vend. IX, 19 com. PB., ED., MN. *dô sê vad...* = 'two-third of the back-bone unto the anus'; ML., BU. [illegible]—3. Av. [illegible] = Pahl. [illegible] = [illegible] = Pers. پشت 'the back.'—4. Av. [illegible] = Pers. پستان—5. Av. [illegible] = Pahl. [illegible] = Pers. پهلو "the rib," just as Av. [illegible] = Pahl. [illegible] = Pers. پل 'the bridge.'

[illegible] [[illegible]] [illegible] ∵ [illegible] [[illegible]] [illegible] ∵

56 [illegible] ∵ [illegible] [[illegible]] [illegible] ∵ [illegible][1] [illegible] [[illegible]] [illegible] ∵

57 [illegible] ∵ [illegible] [[illegible]] [illegible] ∵ [illegible] [[illegible]] [illegible] ∵

58 [illegible] ∵ [illegible] [[illegible]] [illegible] ∵ [illegible][2] [illegible] [[illegible]] [illegible] ∵ [illegible] ∵ [illegible] ∵ [[illegible][3] [illegible][4] [illegible][4] [illegible][4] [illegible]] ∵

---

1. Av. [illegible] = Pahl. [illegible] = Pers. It سرین 'the hip.'—2. ML., BU., SP. transcript cu§§ 58 & 59.—3. Av. [illegible]; ML., BU., NM. [illegible] an erroneous transcript of [illegible]; PB., ED. [illegible]—4. So PB., ED.; ML., BU. [illegible]

59 [illegible]

60 [illegible]

61 [illegible]

62 [illegible]

63 [illegible]

---

1. ML., BU. add [illegible] —2. ML., BU. [illegible]—3. ML., BU. add [illegible] —4. Av. [illegible] = Pahl. [illegible] = Pers. زانو 'the knee.'

[Pahlavi text]

64 [Pahlavi text]

65 [Pahlavi text]

66 [Pahlavi text]

67 [Pahlavi text]

---

1. The Pahl. of the Av. word [Avestan] = Pers. اسکانه 'the calf of the leg' = Pahl. [Pahlavi] *askânê* or [Pahlavi] *skânê*; ML., BU., PB. [Pahlavi] a variant of [Pahlavi], better [Pahlavi]; SP. [Pahlavi]—2. Av. [Avestan] = Skr. *jangha.*

[illegible]

68 [illegible]

69 [illegible] [2] [illegible] [3]

70 [illegible]

71 [illegible] [4] [illegible] [5] [illegible]

1. Av. [illegible] = Pers. بشت باي "the instep."—2. *A'gh aír hakh i olmá négûn vardêd*; Av. [illegible] = Pahl. [illegible] or [illegible] = Pers. زیر; Av. [illegible] = Pahl. [illegible] = Pers. کف 'the sole of the foot.' ML., BU. [illegible] for [illegible]—3. 'Like the wing of a fly'—4. The following 5 words are wanting in ML., BU.—5. ML., BU. abbreviate, rather omit the text from here as far as the end of § 72.—Comp. Vend. VIII, §§ 19-22 and IX, 26-27.

[illegible] [illegible] [illegible] :·

72 [illegible] :·

73 [illegible] :·

74 [illegible] :·

[illegible]

1. ML., BU. [illegible]—2. ML., BU., SP. [illegible]—3. *Hâvênd*= Av. [illegible]; ML., BU. [illegible]; PB., ED. [illegible] —4. ML., BU. [illegible]; SP. [illegible]; PB., ED. [illegible] Better *barâ zakîch î dêg aê barâ yêdrûnyên*; here [illegible] =Pers. دیگ, is the equivalent of the Av. [illegible] 'the pot' wherein the *nasâ* is burnt. Compare Neryosang's Skr. rendering *lohakatâhe* of [illegible] in the Pahlavi Yasna IX, 11.—5. This and the following clause are here interchanged in PB., ED.—6. Most of the MSS. add the word [[illegible]] —7. So ML., BU.; PB., ED. read [illegible] for [illegible]—8. ML., BU. [illegible]; better [illegible] *tîj* or [illegible] *tîz*; it may be [illegible] —9. ML., BU. [illegible]; better PB., ED. [illegible]

[illegible] [1] [illegible] [2] [illegible]

[illegible] [3]

[illegible] [3] [illegible] [4] [illegible]

[illegible] [5] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] [6] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] [7] [illegible]

[illegible]

[illegible]

75 [illegible] [8] [illegible] [9] [illegible] [10]

[illegible]

[illegible] [11] [illegible]

---

1. We can read according to ML. [illegible] *nasâ va d'gash barâ kûfashnê* (Pers. کفتن *kúftan* 'to break into pieces'), which would be inconsistant with the following clause *chêgûn amatash adâ barâ yênsyûnd*.—2. Better PB., ED. [illegible]—3. ML., BU. [illegible]—4. Most of the MSS. [illegible]—5. So ED.; ML., BU. [illegible] *dêzinêd* 'shall place it in a pot,' Pers. دیزه 'an iron pot'; PB. [illegible] *naskhûnêd*—6. Pers. داغ 'a scald'—7. *Yêdman-gîrubi* = Pers. دست گيري — 8. ML., BU. [illegible]; PB. [illegible]; better ED. [illegible]— 9. The Avesta verb is in the 2nd pers. sing.—10. So PB., ED.; ML., BU. [illegible]—11. ML., BU. [illegible]

[Pahlavi text][1] [Pahlavi text][2] [Pahlavi text][3] [Pahlavi text][4] [Pahlavi text]

76 [Pahlavi text][5] [Pahlavi text][6] [Pahlavi text][7] [Pahlavi text][7] [Pahlavi text][8] [Pahlavi text][9] [Pahlavi text]

77 [Pahlavi text][10] [Pahlavi text]

---

1. ML., BU. [Pahlavi text]—2 ML., BU. [Pahlavi text]; PB., ED. [Pahlavi text]—3. Compare Pers. افساردن —4. *Fravakât* 'might become extinct,' from the Av. *fra* and *vá* 'to disperse.' Comp. [Pahlavi text] in the *Dinkard*, § 136.—5. ML., BU. om.—6. So PB., ED.; ML., BU. [Pahlavi text] for Av. [Avestan text] —7. So ML., BU., SP.; PB., NM. [Pahlavi text] —8. ML., BU. add [Pahlavi text] —9. ML., BU. [Pahlavi text]—10. § 77 is abbreviated in most of the MSS. from the words [Pahlavi text] to the end.

[illegible]

78 [illegible]

[[illegible]

1. All om.—2. ML., BU. [illegible]; PB., ED. [illegible] —3. ML., BU. [illegible]—4. ML., BU. [illegible]—5. Better PB., ED. [illegible]

[Pahlavi text][1] [Pahlavi text] ∴ [Pahlavi text]
[Pahlavi text][2] ∴ [Pahlavi text]
[Pahlavi text] ∴

79 [Pahlavi text] [[Pahlavi text][3] [Pahlavi text][4]] [Pahlavi text][5] [Pahlavi text] ∴

80 [Pahlavi text][6] ∘ [Pahlavi text] ∴ [[Pahlavi text][7] [Pahlavi text] ∴ [Pahlavi text][8] [Pahlavi text] ∘ [Pahlavi text]] ∴

81 [Pahlavi text] ∴ [Pahlavi text][9] ∘ [Pahlavi text][10] [Pahlavi text] ∴ [Pahlavi text][11] [Pahlavi text] [[Pahlavi text][12] [Pahlavi text]] ∴

1. Better PB., ED. [Pahlavi]—2. [Pahlavi] in the sense of [Pahlavi]; ML., BU., SP. [Pahlavi]; PB., ED., NM. [Pahlavi]—3. ML., BU., SP. [Pahlavi]—4. ML., BU. [Pahlavi] 'the 10th'—5. Wanting in ML., BU.; PB., ED. [Pahlavi] *hadanêpâd*. —6. For [Pahlavi] = Av. [Avestan]—7. So PB., ED., NM. 'one thousand couples,' reading *mard'n* for *mardo-zan* 'man and wife;' ML., BU. [Pahlavi], here [Pahlavi] is a variant of [Pahlavi] *aê* or [Pahlavi] —8. So PB., ED.; ML., BU. om. [Pahlavi] —9. Most of the MSS. [Pahlavi] for [Pahlavi] —10. ML., BU. add [Pahlavi] in this and the following paras.—11. ML., BU. [Pahlavi] —12. Compare Pers. آذرنگ 'a bright red fire' of sandal or fragrant wood.

82 [Pahlavi text][1] [Pahlavi text][2] [Pahlavi text][3] [Pahlavi text][4] [Pahlavi text]

83 [Pahlavi text][5] [Pahlavi text][3] [Pahlavi text]

84 [Pahlavi text][6] [[Pahlavi text][7]] [Pahlavi text][3] [Pahlavi text]

---

1. [Pahlavi] is the Pahl. equivalent of the Av. [Avesta], which is called in the analysis of the Vendidâd given in the Dinkard, Bk. VIII., [Pahlavi] *âtâsh î hîkhra-pâk* 'a fire burning the *hîkhra*' (*viz.* hair, nails, intestines, &c.) According to Dr. West 'a fire burning bodily refuse' (*vide* p. 160 of the S. B. E., Vol. XXXVII.) As for the Pahl. [Pahlavi] comp. Pers. روه or روده 'intestines,' 'a gut.' The traditional meaning is آتش رنگریز 'the dyer's fire.'—2. Most of the MSS. abbreviate §§ 82—96 on account of repetitions occurring in them. All the Avesta questions are here included in one para. followed by the Pahl. translation. The answers to them are similary included all in one para. followed accordingly by their Pahl. version. —3. So PB., ED.; ML., BU. [Pahlavi]—4. ML., BU. [Pahlavi] *avô afrâj*—5. ML., BU., PB. [Pahlavi] = Av. [Avesta] The Pahl. [Pahlavi] is a variant of [Pahlavi] or [Pahlavi] *khûlâsp* = Pers. راسپول 'dung' —6. Pahl. [Pahlavi] 'a bricklayer.' Also *zamî-pazâvê*; comp. Pers. پزاوه 'a brick-kiln.'—7. The Pahl. [Pahlavi] means 'a lime-maker,' comp. Pers. چارو 'lime.'

85 [illegible] [1] [illegible] [2] [illegible] [3] [illegible] [4] [illegible]

86 [illegible] [5] [illegible] [6] [illegible] [7] [illegible] [4] [illegible]

87 [illegible] [8] [illegible] [4] [illegible]

88 [illegible]

---

1. ML., BU., PB. [illegible] which is corrected in the text—2. Comp. Pers. دوسیدن 'to cement,' 'to glaze'—3. Doubtful—4. ML., BU. [illegible]—5. A Pahl. equivalent of the Av. [illegible]—6. ML., BU., SP. [illegible] the Pahl. equivalent of the Av. [illegible] 'the good spirit that presides over the growth of corn;' hence 'a corn-field having abundance of corn.' PB., ED. read it [illegible], comp. Pers. ارزیزگروان 'a tinner.' According to the Avesta it must probably be [illegible] = Pers. برزگریچگان, from برز 'grain' and گریچه 'a hut of wood or straw on the side of a corn-field.' Hence, the fire placed by the side of a cornfield.—7. ML., BU. [illegible]—8. Comp. Pers. پتک 'a hammer' or 'an anvil.' [illegible] is a Pahl. transcript of the Av. [illegible]

[illegible]

89 [illegible]

90 [illegible] [2] [illegible]

91 [illegible] [2] [illegible]

92 [illegible] [3] [illegible]

---

1. ML., BU. add [illegible]—2. The Pahl. word must originally have been [illegible] *púrávgún*, afterwards changed into [illegible] or [illegible] which gives the Mod. Pers. پولاد or فولاد —3. *Dig.* Most of the MSS. add [illegible]

[illegible]

93 [illegible] [1] [illegible]

94 [illegible]

95 [illegible] [2] [illegible]

96 [illegible]

---

1. ML., BU., SP. [illegible]; PB., ED. [illegible] I read it *pîsh-spâhikân* 'chiefs of an army.' It cannot be [illegible] *pîsh-shaspîkân* in this context.—2. 'Hunters in the jungle.' ML., BU. om. the Pahl. version of the first part of § 95; ED. [illegible]; PB. [illegible].

[illegible]

97 [illegible]

98 [illegible]

99 [illegible]

100 [illegible]

---

1. So PB., ED.; ML., BU. [illegible] —2. ML., BU. [illegible] *shêkar* or *shêkâr* (*gâh*) 'a hunting ground'; probably ML. [illegible] stands for [illegible] in § 98.—3. ML., BU. om. [illegible]—4. ML., BU. om.—5. ML., BU. [illegible] —6. So PB., ED.; ML., BU. [illegible]—7 PB. adds [illegible]—8. The words [illegible]......[illegible] are wanting in most of the MSS.—9. So PB.; ML. [illegible] 10. ML., BU., ED. [illegible]

[illegible][1] [illegible] [illegible][2] [illegible][3] [illegible][4] [illegible][5] :·

[6]101 [illegible][3] [illegible][1] [illegible][4] [illegible][7] :·

102 [illegible][1] [illegible] :·

1. So PB., ED.; ML., BU. [illegible] —2. So PB., ED., SP., NM.; ML., BU. [illegible]—3. ML., BU. om.—4. ML., BU. [illegible]—5. PB., ED. add [illegible] —6. §§ 101 and 102 are abridged in most of the copies.—7. ML., BU., PB., ED., NM. add [illegible]

[Pahlavi text]

103 [Pahlavi text]

104 [Pahlavi text]

---

1. So ML., BU.—2. PB., ED. [Pahlavi text] in the sense of [Pahlavi text] for the Av. [Pahlavi text]; ML., BU., SP. [Pahlavi text]—3. Most of the MSS. [Pahlavi text]—4. So ML., BU., PB., ED.—5. *Sê hâsra* = 3 *hâthras*—6. ML., BU. [Pahlavi text]—7. ML., BU. [Pahlavi text] instead of [Pahlavi text]—8. Most of the MSS. [Pahlavi text] Compare Vend. XIX, 41 (Westergaard).—9. Better PB., ED. [Pahlavi text] · [Pahlavi text]—10. So ML., BU. for the Av. [Pahlavi text]; PB., ED., SP. [Pahlavi text]

105

106

107

∴ ∴ ∴ ∴

1. L., BU., PB., ED. add

[illegible]

FARGARD IX.

1 [illegible]

2 [illegible]

3 [illegible]

1. Old folios of L. begin again here and continue to the end of the Vendidâd. The text is collated with ML. where the folios of L. are defective.—2. PB., ED. add [illegible]—3. L. adds [illegible]—4. Comp. Vend. II, § 1.—5. L. [illegible]—6. L. [illegible]—7. As §§ 3-5 = Vend. III, §§ 15-17, so they are not here repeated in L.—8. L. omits [illegible]

[illegible]

4 [illegible][1]

5 [illegible]

6 [illegible][2]

7 [illegible][2] [illegible][3] [illegible]

1. L. [illegible]—2. So PB., ED.; L. [illegible]—3. Pahl. rendering for the Av. [illegible]. Comp. the Pahl. [illegible] for the Av. [illegible], and Pers. ژاله "hail."

[illegible]

8 [illegible]

9 [illegible]

10 [illegible]

11 [illegible]

1. Most of the MSS. [illegible]— 2. L. [illegible] —3. L. [illegible] —4. L. adds [illegible] —5. Most of the MSS. om.—6. Comp. Pers. چمیدن 'to walk proudly'— 7. L. [illegible] In this para. the Av[illegible] is rendered by the verb [illegible] with 3 different suffixes for the subjunctive 2 pers. sing. *viz.*, [illegible] [illegible] and [illegible]

12

13

14

1. L., BU. [Pahlavi] —2. L., BU. [Pahlavi] —3. L., BU. om.—4. L., BU., SP. [Pahlavi] —5. PB., ED., SP. [Pahlavi] —6. [Pahlavi] *khúmb* for the Av. [Pahlavi] = Pers. سفال 'a tile', or سفل 'an earthen pot,' hence pieces of broken jars, tiles or earthen pots—7. *Bandvar* is the rendering of the Av. [Pahlavi] = Pers. بندار 'a solid block' (of stone which is broken into pieces) or بندور "knotty round stones." —8. Comp. Pers. کواره *kúvára* 'an earthen pot'—9. For the Av. [Pahlavi] —10. L., BU. [Pahlavi] —11. PB., ED. [Pahlavi] —12. So BU., SP.; L., [Pahlavi]; PB., ED. [Pahlavi] —13. Better [Pahlavi] *terín* or *dílín* '(of each of) the two repetitions'—14. For the Av. [Pahlavi]—15. Av. [Pahlavi]—16, Comp. Pers. سرب 'lead.'

[illegible]

15 [illegible]

16 [illegible]

17 [illegible]

---

1. L., BU. [illegible] —2. Better PB., ED. [illegible] —3. Pahl. [illegible]; Comp. Pers. گره 'a knot' —4. Av. [illegible] = Pahl. [illegible] = Pers. غرو 'a reed'; (گریب غرو 'the knot of a reed') —5. L., BU. [illegible] —6. The Av. verb is in the plural number, so [illegible] = [illegible] a past participle forming the passive verb, 'shall be washed' —7. L., BU. [illegible] *rúkhú*, comp. Pers. رخ 'the face' 'the cheeks' (*vide Ardá Viráf*, Chap. XIV.) —8. *Gúlê*, comp. Pers. گلو 'the throat.'

[Pahlavi]

18 [Pahlavi]

19 [Pahlavi]

20 [Pahlavi]

21 [Pahlavi]

---

1. Better than [Pahlavi]—2. Most of the MSS. [Pahlavi]—3. Better [Pahlavi] *fshtân* = Av. [Avestan] than [Pahlavi]

[illegible]

22 [illegible]

23 [illegible]

24 [illegible]

---

1. L., BU., PB. [illegible]; SP. [illegible]—2. L., BU., SP. [illegible]—3. L., BU. om.—4. L., BU. [illegible]—5. So L., BU. *gôhâk* 'prominence;' PB., ED. [illegible]—6. All [illegible] instead of [illegible]—7. All [illegible]; *vide* the notes to § 63, Farg. VIII.—8. L., BU. [illegible]—9. L., BU. [illegible]—10. 'That is.' Most of the MSS. [illegible]

[illegible]

25 [illegible]

26 [illegible]

27 [illegible]

28 [illegible]

1. L., BU., PB., ED. [illegible] —2. L., BU. add [illegible] —3. So PB., ED.; L. [illegible] —4. Most of the MSS. [illegible] — 5. L., BU., PB., ED. [illegible]; —6. Most of the MSS. [illegible], probably [illegible] —7. L., BU., PB., ED. [illegible]

[Avestan text]

29 [Avestan text]

30 [Avestan text]

31 [Avestan text]

1. *Shitrâ* 'the precinct,' 'in the midst of' — 2. Most of the MSS. [Avestan] — 3. All [Avestan] — 4. The following clause forms part of § 30 in Geldner and Westergaard. — 5. L. [Avestan]

[illegible]

32 [illegible]

---

1. L., BU. om.—2. All om.—3. Most of the MSS. [illegible] —4. L., BU. om.—5. So PB., ED., SP.; L., BU. [illegible]—6. Comp. Pers. دول 'a vessel' —7. So L, BU.; PB. [illegible]—8. So PB., ED., L., BU. [illegible]—9. All [illegible]

[illegible]

1. 'On the same day'—2. This punctuation mark is contained in old MSS. —3. All [illegible]—4. L., BU., SP. [illegible]—5. All om.—6. So BU.; L., PB., ED. [illegible]—7. Most of the MSS. [illegible]—8 L., BU. [illegible]—9. L., BU. [illegible]—10. L. [illegible]

[illegible]

1. So BU., SP., PB.; L. [illegible]—2. 'Becomes dry;' all [illegible]—3. So BU., SP., PB.; L, om.—4. Most of the MSS. [illegible]—5. All [illegible]—6. ED. adds [illegible]—7. L., BU. [illegible]—8. L., BU. [illegible] *shôé* 'ablution'—9. *Déhéd*—10. All [illegible]

[Pahlavi text]

33 [Pahlavi text]

34 [Pahlavi text]

---

1. All [Pahlavi text] in the sense [Pahlavi text] or [Pahlavi text].—2. L., BU., ED., PB. [Pahlavi text].—3. Most of the MSS. [Pahlavi text]. Here [Pahlavi text] is the rendering of the Av. [Pahlavi text].

[Pahlavi text]

35 [Pahlavi text]

36 [Pahlavi text][1] [Pahlavi text]

37 [Pahlavi text][2] [Pahlavi text][3] [Pahlavi text][4] [Pahlavi text]

38 [Pahlavi text][5] [Pahlavi text][6] [Pahlavi text]

---

1. L., BU. [Pahlavi]—2. The Av. verb is imperfect 2nd pers. singular, rendered by the preterite used as a passive verb of command, "shall be purified."—3. Some copies have [Pahlavi]—4. A literal Pahl. transcript of the Av. [Avestan] —5. *Fravát* for the Av. [Avestan] fem. of [Avestan] —6. Av. [Avestan] [Avestan] [Avestan] "the superintendent of a street." Better *vîs parastê* or *vîs frahdidê*. Darmesteter derives *vaêsêush* from *vaêsu* 'a menial servant,' 'a *domesticus*.'

[illegible]

39 [illegible]

40 [illegible]

41 [illegible]

---

1. L. [illegible]—2. L. om. [illegible]—3. L., BU., PB. [illegible]—4. All [illegible]—5 L. [illegible]; BU., SP. [illegible]; PB. [illegible] —6. L., BU., PB. [illegible] —7. L., BU., PB. [illegible] *dinî*. —8. L., BU., PB. [illegible] for [illegible] —9. Most of the MSS. om.

[illegible]

42 [illegible]

43 [illegible]

44 [illegible]

45 [illegible]

1. Most of the MSS. om.—2. So PB.; L., BU., om.—3. Most of the MSS. have [illegible] in the sense of [illegible]—4. The Pahl. rendering of the Av. [illegible] [illegible] 'cleanses the impurity' —5. SP. adds [illegible]—6. Av. [illegible] —7. First pers. sing. =Av. [illegible]. Most of the MSS. [illegible] —8. So PB., ED.; L., BU. [illegible] for [illegible] —9. L., PB. [illegible].

46

[4]

47

[5]

[6]

[7]

48

[8]

[9]

1. Most of the MSS. om.—2. L., PB. —3. L., BU., SP. —4. The words in brackets are found in PB.; they are wanting in most of the MSS. —5. So PB., NM.; L., BU., SP., ED. —6. Reading the Av. —7. wanting in most of the MSS.—8. Av. —9. All

49

50

51

52

1. So PB.; L., BU. —2. Comp. Vend. III, 20—21 and V, 26.—3. Most of the MSS. —4. Most of the copies —5. L., BU., —6. L., BU. —7. L., BU. —8. L., BU. —9. Most of the MSS.

53[1] [illegible]

54 [illegible]

55 [illegible][2] [illegible] [[illegible][3]] [illegible]

56 [illegible][4] [illegible][4] [illegible]

57 [illegible]

1. §§ 53—55 = Vend. XIII, §§ 52—54.—2. L., BU., PB. [illegible] · [illegible]—3. Most of the MSS. [illegible]—4. *Sé* 'three'

[illegible]

---

1. So PB., BU., ED., L., SP. [illegible]—2. L., BU. [illegible]; PB. [illegible]; ED. [illegible]
—3. L. [illegible]; PB., BU., SP. [illegible]

APPENDIX.

I.

The Pahlavi Text of the *Vendidâd*, Fargard XIX.

II.

The Pahlavi Texts extracted from the *Dinkard* :—

(1) Book IV, §§ 21-28 *:
On the History of the Avesta Literature.

(2) Book VIII, Chap. I, §§ 5-12 *:
On the Twenty-one Nasks or Sacred Books of the Zoroastrian Literature.

(3) Book VIII, Nask XIX, Chap. XLIV, §§ 1-51 and 74-79*:
On the Analysis of the Avesta Vendidâd, Fargards I-IX and XIX.

III.

Commentary, Alternatives and Corrections.

IV.

Observations.

V.

Opinions.

---

* I have here followed the Chapters and Sections of Vol. XXXVII. of the S. B. E.



APPENDIX.

[Pahlavi text]

FARGARD XIX.

1 [Pahlavi text]

2 [Pahlavi text]

3 [Pahlavi text]

---

1. Av. [Avestan]. Usual form [Pahlavi]—2. The Av. [Avestan] is not here rendered into Pahlavi—3. 'Shall rush,' 3rd pers., showing command—4. Av. [Avestan] —5. All [Pahlavi]—6. All [Pahlavi]—7. That is [Pahlavi]—8. L. [Pahlavi]—9. Comp. Pers. فرماي

[Pahlavi text][1] [Pahlavi text][2][3] [Pahlavi text]

4 [Pahlavi text][4] [Pahlavi text][5] [Pahlavi text][6] [Pahlavi text][7] [Pahlavi text][7] [Pahlavi text][8] [Pahlavi text]

5 [Pahlavi text][9] [Pahlavi text][10] [Pahlavi text][11] [Pahlavi text][12] [Pahlavi text][13] [Pahlavi text]

---

1. PB. has [Pahlavi] — 2. [Pahlavi] in most of the MSS.—3. *Am*, a pronoun in the 1st. person.—4. Av. [Avestan]; L., PB. [Pahlavi]; comp. Pers. افسرده—5. Av. [Avestan]—6. All MSS. om.—7. Av. [Avestan] = Pahl. [Pahlavi] = [Pahlavi] Most of the MSS. [Pahlavi]—8. L., BU. [Pahlavi] —9. A Pahl. transcript of the Av. [Avestan]—10. L., BU., PB., ED. [Pahlavi], a variant of [Pahlavi] = Pers. پیشدست or پیشدستی "pre-excellence;" *patdast bôrd* "he overpowered the evil spirit." Haug and West read it *patdâd* 'openly'—11. Referring to the future prophet [Avestan]—12. So SP., PB., ED.; L., BU., om. [Pahlavi] —13. Usually written [Pahlavi] 'will annihilate.'

[Pahlavi text]

6 [Pahlavi text]

7 [Pahlavi text]

8 [Pahlavi text]

1. In apposition to [Pahlavi]—2. Most of the MSS. [Pahlavi]—3. L., BU., PB., ED. [Pahlavi] —4. *Zavêshnê* from the Av. [Avestan], root [Avestan] 'to adore'; hence 'adorers'—5. 'That is, we recognise thee'—6. SP., BU. [Pahlavi]—7. Most of the MSS. [Pahlavi] It is the Pahl. equivalent of the Av. [Avestan] 'the born of Vadha', a matronymic name of Zohâk, whose mother is called *Vadak*. Comp. *Ma'nû-î-Khrat*, Chap. LVII, 25.—8. So BU., SP.; L. [Pahlavi]=Av. [Avestan]—9. All om.—10. All [Pahlavi]—11. L. [Pahlavi] —12. All [Pahlavi]

[illegible][1] [illegible][2] [illegible]

9 [illegible][3] [illegible][4] [illegible][5] [illegible][6] [illegible][7] [illegible]

10 [illegible][8] [illegible] .... [illegible] ....[9] [illegible][10] [illegible]

11 [illegible][11] [illegible]

---

1. The Pahl. rendering of the Av. [illegible], which is wanting in most of the MSS.—2. Some such word as [illegible] or [illegible] must be inserted to complete the sense.—3. PB., ED., SP. have [illegible] for [illegible] —4. Most of the MSS. [illegible] —5. All [illegible]—6. L., BU. [illegible] —7. So L., BU.; PB., ED. [illegible] —8. All MSS. add [illegible]—9. *Vide* Yasna XLIV. —10. All om.—11. L., BU., PB., ED. [illegible]; *âhist* is a rendering of the Av. [illegible], compare Vend. III, 29. It seems to be a corruption of the original [illegible] = [illegible]

12 [Pahlavi]

13 [Pahlavi]

14 [Pahlavi]

1. All [Pahlavi]—2. All [Pahlavi]—3. Most of the MSS. om. [Pahlavi] the rendering of the Av. [Pahlavi]—4. Most of the MSS. [Pahlavi]—5. *Avînápêtákih* "without seeing them clearly" with the physical eyesight. —6. Reading *svásha* or *svása* for the Av. [Pahlavi]—7. Reading *dêhêsh* for *dêhêshnê*. L., BU., ED. [Pahlavi] *khudâdîhash*,—8. So PB. ED.; L., BU. [Pahlavi]—9. L., BU. [Pahlavi]— 10. Usually [Pahlavi]—11. Most of the MSS. [Pahlavi]—12. All [Pahlavi]—13. All [Pahlavi]

15 [illegible]

16 [illegible]

17 [illegible]

18 [illegible]

---

1. Corrected; *vide* § 35. Most of the MSS. om.; PB., ED. [illegible]—2. L. adds [illegible]—3. All [illegible]—4. *Vahârâm yazad*—5. Most of the MSS. [illegible]—6. Rather [illegible]—7. L. [illegible]

[Pahlavi text]

19 [Pahlavi text]

20 [Pahlavi text]

21 [Pahlavi text]

---

* All om.—1. Av. [Pahlavi] 'a span' (long); PB. has [Pahlavi] 'سینہ' —2. Av. [Pahlavi] 'a barley corn' —3. Corrected; reading *avarkarinashnîh* for the Av. [Pahlavi]; L., PB., BU., ED. [Pahlavi] *avarnîgîrashnîh* 'close attention' —4. Av. [Pahlavi]; L. [Pahlavi] *karînî*; SP., BU., PB. [Pahlavi]—5. All have [Pahlavi] —6. Most of the MSS. om.—7. All have [Pahlavi] —8. According to the Avesta [Pahlavi]—9. *Akhêlmû* 'sleepless.' All [Pahlavi] — 10. *Amast* 'never drowsy'—11. Most of the MSS. [Pahlavi] for [Pahlavi] = Av. [Pahlavi]—12. Av. [Pahlavi] —13. Most of the MSS. [Pahlavi] = Av. [Pahlavi] —14. L., BU., PB. [Pahlavi]

22 [illegible]

23 [illegible]

24 [illegible]

25 [illegible]

---

1. All om.—2. [illegible] ...... [illegible] [illegible] [illegible]....—3. Most of the MSS. om.—4. Equal to the Av. [illegible]; all [illegible] in Pahl.—5. 'Better thrice with the water.'—6. So BU., PB.; SP. [illegible]; L. [illegible] [illegible]—7. All [illegible] for [illegible]—8. All [illegible]—9. L. [illegible]—10. L. has [illegible]—11. All [illegible]

[Pahlavi text]

26 [Pahlavi text]

27 [Pahlavi text]

28 [Pahlavi text]

---

* ML., BU. "who are the other righteous ones"—1. SP., PB., ED. [Pahlavi text]; L., BU. om. [Pahlavi text]—2. Most of the MSS. [Pahlavi text] 'Thou art' instead of [Pahlavi text] 'having,' 'possessing.'—3. *Akhêzînî* = Av. [Avestan text] imperf. 1st. pers. sing.; all [Pahlavi text] —4. Most of the MSS. [Pahlavi text]; better *áhû* 'sin.'—5. So PB.; L., BU. [Pahlavi text] for [Pahlavi text] *natrûnashnê* reading the Av. [Avestan text] from [Avestan text] 'to see,' 'to watch.' It may be a variant of [Pahlavi text] *vînashnê* 'eye-sight.' The Pahl. [Pahlavi text] stands for the Av. perfix [Avestan text]—6. The Av. [Avestan text] is here translated by *yaskûnashnîh* 'destruction' from tho Av. *yaska* 'disease,' 'contamination.'—7. All [Pahlavi text]

[Pahlavi text][1] [Pahlavi text]

29 [Pahlavi text][2] [Pahlavi text][3] [Pahlavi text][4] [Pahlavi text][5] [Pahlavi text][6] [Pahlavi text]

30 [Pahlavi text][7] [Pahlavi text][8] [Pahlavi text][8] [Pahlavi text][9] [Pahlavi text][10] [Pahlavi text]

---

1. So L., BU.; PB. [Pahlavi]; rather [Pahlavi] for the Av. [Avestan]; Darmesteter *vîchashîshnîh.* —2. According to the Avesta construction [Avestan] [Avestan] [Avestan] — 3. Rather [Pahlavi] [Pahlavi]—4. So PB., NM.; L., BU. om.—5. L., BU. om.—6. So L., BU.—7. PB., ED., NM. [Pahlavi]; L., BU., SP. [Pahlavi] —8. L. [Pahlavi]; SP., BU. [Pahlavi]; better *takîk aîgh tôban* (or *tôbân*), because the Pahl. rendering [Pahlavi] or [Pahlavi] is generally used for the Av. [Avestan]—9. 'Able to distinguish good from evil'—10. 'Who is who, and which is which.' (See H. E., Vd. XIX.)

[Pahlavi text] [1] [Pahlavi text] [2] [Pahlavi text] [3] [Pahlavi text] [4] [Pahlavi text] [5] [Pahlavi text] [5] [Pahlavi text]

31 [Pahlavi text] [6] [Pahlavi text] [7] [Pahlavi text] [8] [Pahlavi text] [9] [Pahlavi text] [10] [Pahlavi text]

32 [Pahlavi text] [11] [Pahlavi text]

---

1. L., BU.; [Pahlavi text]; PB. [Pahlavi text]; [Pahlavi text] SP., ED. [Pahlavi text] *vêsh bachê*.—2. The words in brackets seem to be a quotation from some Av. passage. Their Pahl. version is wanting in most of the MSS. ED. gives the meaning in Pahl. thus: [Pahlavi text].—3. All [Pahlavi text]. It may be (*a*) a Pahl. transliteration *tarêscha* of the Av. [Avestan text] = [Pahlavi text] = [Pahlavi text]; or (*b*) *tarêst* the superlative degree of [Pahlavi text] 'beyond'; or (*c*) perhaps *tarasîd* for *tar rasîd*.—4. Reading [Pahlavi text] [Pahlavi text].—5. Most of the MSS. [Pahlavi text] in the sense of [Pahlavi text] 'one' end or extremity of the bridge.—6. Av. [Avestan text] = Pahl. [Pahlavi text] or [Pahlavi text]. The Pahl. [Pahlavi text] usually means 'a teacher.'—7. *Hûsamângarân* or *hûdêmângarân*. Dr. West suggests *avîdamânkarânô*.—8. Av. [Avestan text] 'some holy beverage producing everlasting satiety,' called in the *Hâdôkht Nask*, II. 33. [Avestan text] [Avestan text] = Pahl. [Pahlavi text].—9. In most of the MSS. [Pahlavi text] is followed by the gloss [[Pahlavi text]], which, according to the context, should have been properly inserted after the word [Pahlavi text].—10. L. om.—11. All [Pahlavi text].

[Pahlavi text][1] [Pahlavi text][1] [Pahlavi text] [[Pahlavi][2]] [Pahlavi text] ∴

33 [Pahlavi text] [[Pahlavi text]] [Pahlavi text][3] [Pahlavi text][4] [Pahlavi text] ∴

34 [Pahlavi text][5] [Pahlavi][6] [Pahlavi text] [[Pahlavi text][7] [Pahlavi text]] [Pahlavi text][8] [Pahlavi text] [[Pahlavi][9] [Pahlavi text]] ∴

35 [Pahlavi text][10] [Pahlavi text] [[Pahlavi text]] [Pahlavi text][11] [Pahlavi text][12] [[Pahlavi text]] [Pahlavi text]

---

1. L., BU., PB. [Pahlavi]; SP. [Pahlavi]; the Pahl. [Pahlavi] = [Pahlavi] = Av. [Avestan] The Av. *maêthana* = Pahl. *mêsana*; the Av. letter ŏ being usually changed into Pahl. [Pahlavi] The Pazend transcript of the word [Pahlavi] or [Pahlavi] is *mêhîn* in the *Afrîn i Ardâ-Fravash*.—2. So PB., NM.; L., BU. [Pahlavi]; ED. [Pahlavi] or [Pahlavi]—3. So PB.; L., BU. om.—4. Comp. Pers. [illegible] 'to wound;' [illegible] 'wounded'—5. All [Pahlavi] for the Av. [Avestan] in the plural. Better [Pahlavi]—6. L., BU. [Pahlavi]—7. L., BU. [Pahlavi] —8. L., BU. [Pahlavi] causal 3rd. pers. sing. of [Pahlavi]; PB. [Pahlavi]—9. All [Pahlavi] in the sense of [Pahlavi]—10. PB., ED. [Pahlavi]; L., BU. [Pahlavi]—11. All [Pahlavi]—12. [Pahlavi] is likewise the Pahl. rendering of [Avestan] in Yasna, Chap. XXXII, 2.

[illegible]

36 [illegible]

37 [illegible]

38 [illegible]

39 [illegible]

---

1. L. adds [illegible]; PB., ED. have [illegible] —2. So L., PB; BU., SP. [illegible] —3. All om.— 4. L., PB. [illegible]; SP., BU. [illegible]

[Pahlavi text]

40 [Pahlavi text]

41 [Pahlavi text] . . .

. . . .

44 [Pahlavi text]

---

1. All [Pahlavi] a var. of [Pahlavi]—2. All [Pahlavi] —3. All [Pahlavi]—4. From [Avestan] in the Av. text, all the MSS. of the Pahlavi version extant, omit the text of 3 sections, as far as the word [Avestan] at the end of § 43 (in Geldner and Westergaard). It seems that one folio has been lost here from some earlier MSS. than those now known.—4. L. [Pahlavi] for [Pahlavi]—5. L., SP., BU. om.

45 [illegible][1] [illegible]

46 [illegible][2] [illegible][3] [illegible]

47 [illegible]

∵ ∵ ∵ ∵ ∵ ∵

1. The following two clauses of section 45 are here omitted in all the MSS. of the Pahl. version.—2. Corrected. All [illegible] —3. All [illegible]

I.

BOOK IV, §§ 21—28.

On the History of the Avesta Literature.

21—22 [Pahlavi text][1] ∵

23 [Pahlavi text][3] ∵

24 [Pahlavi text] ∵

25 [Pahlavi text][4] [Pahlavi text][5] ∵ [Pahlavi text] ∵

---

1. DE. [Pahlavi]—2. DE. [Pahlavi]—3. DE. [Pahlavi]—4. DE. [Pahlavi]—5. DE. [Pahlavi]

26 [illegible]

27 [illegible]

28 [illegible]

2.

BOOK VIII, Chap. I, §§ 5—12.

On the Twenty-one Nasks or Sacred Books of the Zoroastrian Literature.

5 [illegible]

1. DE. [illegible]—2. DE. [illegible]—3. DE. [illegible]—4. [illegible]—5. DE. [illegible]—6. DE. [illegible]—7. DE. [illegible]—8. DE. [illegible]—9. DE. [illegible]

[Pahlavi text]

6 [Pahlavi text][1] [Pahlavi text] 7 [Pahlavi text]

8 [Pahlavi text][2] [Pahlavi text]

9 [Pahlavi text][3] [Pahlavi text][4] [Pahlavi text][3] [Pahlavi text] 10 [Pahlavi text] 11 [Pahlavi text] 12 [Pahlavi text] ....

1. Usually [Pahlavi] or [Pahlavi] in the MSS.—2. Generally written [Pahlavi] in the MSS.—3. DE. [Pahlavi] —4. DE. [Pahlavi]

3.

BOOK VIII, Chap. XLIV, §§ 1—51[1] and 74—79.

On the Analysis of the Vendidad, Fargards I—IX, and XIX.

(I.) 1 [illegible] 2 [illegible]

(II.) 3 [illegible] 4 [illegible]

(III.) 5 [illegible] 6 [illegible] 7 [illegible] 8 [illegible] 9 [illegible] 10 [illegible] 11 [illegible]

1. DE. [illegible]—2. DE. om.—3. DE. [illegible]—4. [illegible]—5. Better [illegible]

12

(IV.) 13

14

15

16

(V.) 17

18

19

20

21

22

1. DE. om.

23 ... 24 ... [1] ... 25 ... 26 ... 27 ...

(VI.) 28 ... [2] ... 29 ... 30 ...

(VII) 31 ... 32 ... 33 ... [3] ...

1. All MSS. om.—2. DE. ı—3. Comp. vd. VII, 26, *mêgach*, Pers. میگک 'a locust.'

34

35

36

37

38[2]

39

40

41

(VIII.) 42

43

44

45 46

(IX.) 47

48

1. Comp. Arabic كريه "calamity," "misfortune"—2. DE.

[illegible] 49 [illegible][1] [illegible] 50 [illegible] 51 [illegible]

. . . .

(XIX.) 74 [illegible] 75 [illegible] 76 [illegible] 77 [illegible] 78 [illegible] 79 [illegible]

1. DE. [illegible]

COMMENTARY, ALTERNATIVES AND CORRECTIONS.

Page 1, line 9, ML. [Pahlavi] for [Pahlavi] in the later MSS. I do not see how the latter form can make sense. [Pahlavi] *kîlûntan* = پیمودن with [Pahlavi], 'to measure up to,' may mean 'to travel to,' which would suit the context. The corruption of the rare verb [Pahlavi] into the common verb [Pahlavi] can be easily understood.—P. 9, note 3 omit [Pahlavi]—P. 11, last line [Pahlavi] is an imperative suffix, so also [Pahlavi] with some Huz. verbs.—P. 12, line 5 [Pahlavi] or [Pahlavi]; l. 11 [Pahlavi] is often used for the Av. pl. *gaêthâô* or *gaêthanãm* ; [Pahlavi] is right for the Av. *azem*, where [Pahlavi] is used it is a corruption—P. 16, l. 15, read [Pahlavi]—P. 27, l. 8, later MSS. read [Pahlavi] *ravêd* for [Pahlavi]—P. 28, l. 5, the first [Pahlavi] may be omitted; l. 6 read [Pahlavi]—P. 33, l. 15, rather [Pahlavi]—P. 35, l. 2, [Pahlavi] used in the sense of [Pahlavi]—P. 38, l. 3, read [Pahlavi]—P. 39, n. 8, read ML.—P. 40, n. 10, read [Pahlavi]—P. 41, n. 10, read L. for ML.—P. 43, l. 10, better [Pahlavi] *parîd* 'flew away;' l. 11, read [Pahlavi] for [Pahlavi]—P. 44, l. 6 insert [Pahlavi] before [Pahlavi]. In the footnotes insert fig. 17—P. 46, n. 8, read [Pahlavi]—P. 47, ll. 8 and 11, read [Pahlavi] for [Pahlavi]; n. 8, om. L.; n. 9, rĕad SP. [Pahlavi]—P. 48, n. 11, read: So SP., BU.; L. [Pahlavi]—P. 49, l. 6, read [Pahlavi] and [Pahlavi]—P. 54, l. 1, insert [Pahlavi] after [Pahlavi]; n. 2, correct the misprint in the word 'perhaps'.—P. 56, last line, [Pahlavi] in the sense of [Pahlavi]—P. 58, l. 15, read [Pahlavi], and insert [Pahlavi] before [Pahlavi] as in L.—P. 59, l. 8, read [Pahlavi]; l. 15, insert [Pahlavi] before [Pahlavi]—P. 60, l. 10, insert [Pahlavi] before [Pahlavi]; l. 18, read [Pahlavi]—P. 61, l. 17, read [Pahlavi] for [Pahlavi]—P. 62, n. 8, l. 5, read [Pahlavi]; l. 6 [Pahlavi]—P. 63, n. 7, read [Pahlavi]—P. 64, l. 8, [Pahlavi] doubtful—P. 65, l. 16, [Pahlavi]—P. 66, l. 6, read [Pahlavi]; n. 2, the word may also be read *bîd î pûdê*; n. 3, read 'supplied by' for 'om. in'—P. 67, l. 10, ML. inserts [Pahlavi] before [Pahlavi]—P. 68, l. 2, ML., SP. om. [Pahlavi]—l. 10, the [Pahlavi] may be omitted; n. 9 insert ML., SP.—P. 69, l. 7, read [Pahlavi] for [Pahlavi]; l. 9, ML., BU., SP. om. [Pahlavi]—P. 70, l. 1, read [Pahlavi]; l. 3, [Pahlavi] may be omitted as in P. 67; ll. 8 and 9, read [Pahlavi]; l. 16, read [Pahlavi]—P. 73, l. 3, better [Pahlavi] than [Pahlavi]; n. 9, ML. perhaps *nazdîst* 'the next,' that is, the 6th Fargard.—

P. 74, n. 6, om. [Pahlavi]—P. 75, l. 14, om. [8]—P. 77, l. 1, read as in ML: [Pahlavi] 'so that he keeps (himself) likewise from sin.'—P. 78, l. 18, ML. [Pahlavi] ([Pahlavi]) *Kîrâtan.*—P. 80, l. 20, read [Pahlavi]; l. 21, [Pahlavi]—P. 81, l. 13, read [Pahlavi]—P. 82, l. 1, better read [Pahlavi]; n. 3, read '[Pahlavi] in SP.'—P. 83, l. 14, bracket omitted; n. 9, read '[Pahlavi]' for 'om.'—P. 85, l. 1, better [Pahlavi] 'void'; l. 15, read [Pahlavi]; l. 19 read [Pahlavi] for [Pahlavi]; l. 20 [Pahlavi]; n. 6, [Pahlavi] *dargâs.*—P. 86, l. 6, read [Pahlavi] for [4][Pahlavi]—P. 87, l. 2, old. MSS. insert [[Pahlavi]] before [Pahlavi]—P. 89, l. 9, ML., SP. [Pahlavi], which may be read *khayâ-dâd* (*vad*) 'life-given,' 'effervescent,' 'boiling.'—P. 90, l. 4, read [Pahlavi]—P. 92, l. 10, the [Pahlavi] before [Pahlavi] may be omitted; n. 11, read 'PB., ML.;'—P. 93, l. 18, read [4][Pahlavi]—P. 95, n. 1, [Pahlavi]; n. 8, read [Pahlavi]—P. 100, l. 14, read [Pahlavi] for [Pahlavi]; n. 16, read [Pahlavi] [Pahlavi]—P. 102, l. 14, rather [Persian]—P. 103 l. 1, better [Pahlavi] Pers. [Persian] than [Pahlavi] commonly used in the Vendidâd.—P. 105, n. 3, read 'middle,' e for c.—P. 109, n. 4, read 'Westergaard.'—P. 110, l. 19, read [Pahlavi]—P. 111, l. 1, read [Pahlavi]; n. 5, read 'SP.' for 'ML.'—P. 112, n. 6, om. [Pahlavi]—P. 115, l. 2, the word [Pahlavi] may be omitted as in p. 92.—P. 116, l. 16, [Pahlavi] a Pazend transliteration of the Pahl. [Pahlavi]; afterwards [Pahlavi] *tanand;* Pers. تننده 'a spider'; n. 9, read: 'All om. except SP.'—P. 120, n. 7, جوز is the Arabic form of the Persian گوز 'a walnut.'—P. 123, ll. 12 and 16, read [Pahlavi], [Pahlavi] [Pahlavi],—P. 129, l. 15, read the last word [Pahlavi] 'ten.'—P. 134, ll. 10 and 11, better [Pahlavi] than [Pahlavi]—P. 137, add fig. '11' in the second column.—P. 139, l. 11, read [Pahlavi] for [Pahlavi]; n. 14, read 'physically', y for i.—P. 140, l. 4, the Av. [Avestan] is often rendered into Pahlavi by [Pahlavi] (see Fd. III.); but it should be properly [Pahlavi] as in the Pahl. Yasna LXI, 3, (see old MSS.)—P. 141, l. 8, read [Pahlavi] for [Pahlavi]—P. 143, l. 5, the more usual form of [Pahlavi] in old MSS. is [Pahlavi] *le-chadûn* 'before,' 'throughout,' 'beyond'; n. 11, l. 11, 'PB. reads '[Pahlavi]' for '[Pahlavi]'—P. 147, n. 2, read 'a set of white cotton clothes'; n. 4, read [Pahlavi] for [Pahlavi]—P. 148, n. 9, read 'woollen.'—P. 149, l. 5, read [Pahlavi] *khûrsandîhâ* for [Pahlavi]—P. 153, n. 2, strike out the point after 'so.'—P. 155, n. 5, the

Pahl. word may be read according to Chaldee *khadîyâ.*—P. 157, n. 2, read 'two-thirds.'—P. 159, l. 9, read [Pahlavi] —P. 161, n. 5, read 'and omit' for 'rather omit.'—P. 162, n. 1, read 'SP.' for 'ML., BU.'—P. 164, l. 8, read [8][Pahlavi]; n. 8, read 'have' for 'add.'—P. 166, l. 16, [Pahlavi] corrected according to the Av. *myazda.* ML., SP. have [Pahlavi], which is the most usual form; [Pahlavi] is very rarely used in Pahlavi.—P. 167, n. 7, read Pers. [Persian]—P, 177, l. 14, w. 8, read [2][Pahlavi]—P. 179, l. 8, read [Pahlavi]—P. 180, §§ 17-19, read [Pahlavi] *hânchêsh* or *sânjêsh.* L. generally gives the form [Pahlavi] *âshanjêsh* or *khshanjêsh* (*kha.* is dropped in Mod. Pers. [Persian] 'to drop,' 'to trickle'.—P. 180, l. 10, read [Pahlavi] for [Pahlavi]; n. 3, add 'but [Pahlavi] is the usual Pahl. form'.—P. 181, l. 4, w. 7, read [3][Pahlavi] for [1][Pahlavi]; ll. 11, 22, read [Pahlavi] for [Pahlavi]—P. 182, l. 9, read [Pahlavi] for [5][Pahlavi]; l. 16, [Pahlavi] for [Pahlavi] in L.; l. 19, in most of the MSS. [Pahlavi] reading *'tan kêh* (*azash barâ vazlunêd*) 'it departs a little from his body'; l. 20, [Pahlavi] or [Pahlavi]; n. 3, read: 'So PB., ED., L.; SP. [Pahlavi]'; n. 7, add *'pâchênd'* (Pers. [Persian]) 'like a flock when they scatter it'.—P. 183, l. 17, in L., and SP. the usual spelling of [Pahlavi] is [Pahlavi]; n. 4, correct 'Westergaard.'—P. 184, l. 17, read [Pahlavi] for [Pahlavi]; n. 5, read [Pahlavi]—P. 187, l. 5, [Pahlavi], for [Pahlavi]; in the MSS.; l. 18, [Pahlavi] better and more literal than [Pahlavi] ([Pahlavi] of the conjunctive mood) in §§ 34, 35.—P. 188, n. 2, add 'It may be pres. 2nd pers. plural.'—P. 189, ll. 19, 21, read [Pahlavi] for [Pahlavi]—P. 190, ll. 9, 15, better [Pahlavi] than [Pahlavi], since the suffixed pronoun is used when the nominative follows the verb ('again by him...')—P. 192, l. 13, read [Pahlavi] for [7][Pahlavi], and [Pahlavi] for [Pahlavi].

IV

OBSERVATIONS.

1. Every student ought to read the section on the *Commentary*, *Alternatives* and *Corrections* before he begins to study the text. The errors given in pp. 220-222, are mostly owing to the difficulties of printing Pahlavi type. While going to press the compositors were obliged to lift up the composed type of 8 pages and, consequently, many letters got loose, and some of them even dropped down or separated. The hasty compositors trying to make them right, have in some places put the letters dropped, and in some put wrong letters or even additional letters.

2. For all divisions of parenthetical clauses or comments by means of punctuation in the Pahlavi text the editor is chiefly responsible, as the stops found in the MSS. are not used systematically. The unnecessary stops that are found in very old MSS. are mentioned in the footnotes.

V

OPINIONS.

THE PAHLAVI EDITION OF THE DÎNÂ-Î-MAÎNÛ-Î-KHRAT, BOMBAY, 1895.

Only a short time ago, in April last, the indefatigable Pahlavi scholar, Dastur Darab Peshotan Sanjana, B.A., published the admirable photozincographed edition of the Nirangistan under the patronage of the Victoria Jubilee Pahlavi Text Committee. He now presents us with another important Pahlavi edition of exceptional usefulness for the study of Pahlavi literature, a first-class edition of the work, designated in Persian as the Minokhirad, and in Pahlavi as the Dînâ î-Maînû-î-Khrat, which literally means "the religious decisions of the spirit of wisdom," decisions given in answer to sixty-two difficult questions of a learned Mazdayasnian.

This edition comprises, besides the Pahlavi text printed in ordinary Pahlavi type, a scholarly introduction, a large amount of critical and philological notes, and a valuable commentary on the sixty-three chapters of the text. In the introduction the learned Dastur shows that the above title of the book, though not found in all the manuscripts of the text, was really its original name, and that this name exactly corresponds with the contents. The questions and answers are not divided in classified groups of like subjects, but follow promiscuously various lines of thought and reflection on most difficult problems, such as the nature, origin, and scope of the spiritual and material world, the more important precepts of morality and religion, especially those preculiar to Mazdayasnian religion. As regards the authorship and the age of its original composition, the editor does not advance any certain conclusions, but adduces sufficient reasons to make it probable that the final compilation of the work was made not later than the reign of the Sasanian King Khosru I., or Noshirwan the Just, *i. e.*, between 531 and 579 A. D., a period of great intellectual and religious activity in Persia. Special praise is due to the Dastur for his scientific use of the Pazend and Sanskrit versions of the same book for verification of the text, so that his edition may be considered as the most successful attempt on the part of a Parsee scholar to edit a Pahlavi text in accordance with the principles and methods of European scholarship. The usefulness of the book to scholars in Europe will be enhanced by his supplying the text of the lost folios in the oldest manuscripts from the manuscript copy extant in his father's library and the Pazend of Neryosang's Sanskrit version.

The edition, as the author states in his preface, is intended not only for the purpose of promoting interest in Pahlavi literature in general, but also for advancing, in particular, its study in the Bombay University in grateful recognition of the adoption of Avesta and Pahlavi among the classical languages in the University course. The handy form of the octavo volume, the excellent type, and the critical accompaniments contribute to make the present edition highly suited for this special object; and as the Pahlavi text of the Minokhirad has been prescribed by the Bombay University for the Intermediate Examination, professors and students will welcome this edition as the text-book that meets all their expectations.

The perfection of the edition under review would suggest but one wish, that the industrious Dastur may long continue his useful labours in publishing many other Pahlavi texts, and thereby lead the way to the attainment of the ulterior aim and crowning succeess of such pursuits, namely, the building up with such materials a complete and reliable system of the traditional Philosophy and Theology during the Sasanian period. This work in particular would call for such a treatment, for the reason that it is entirely didactic, and that it has moved a number of vital questions among Iranian scholars of Europe, which still await solution. Such are the questions :— Who this Spirit of Wisdom really is, whether to be identified with Vohuman, one of the Ameshaspends, or with Aûharmazda himself? Are all his religious decisions proper supernatural revelations and consistent with human reason? In what relationship do his utterances stand to the many similar ideas, doctrines and even locations recorded in the sacred Books of Wisdom of the Old Testament? How are they related to the tenets of the Alexandrine Schools, and to the various systems of Gnosticism? What light do the decisions of the Spirit of Wisdom throw on the idea of rewards and punishments in the other world; on the creation of good and evil spirits and their influence on man ; on the efficacy of prayer ; on the nature of good and evil works ; and on many points of interest peculiar to the Zoroastrian religion ?

In grateful reference to his distinguished ancestor, the late Dasturan-Dastur Eduljee Darabjee Rustomjee Sanjana, the editor has adorned his book with a portrait, and genealogy, his life, and a list of his literary compositions. ('*The Times of India,*' August 8, 1895.)

"The Pahlavi Text Series"—Vol. I. NIRANGISTAN, edited by Darab Dastur Peshotan Sanjana (Published by Order of the Trustees of the Parsee Punchayet, Bombay, 1895).

As an appropriate introduction to a review of the first edition of the Pahlavi "Nirangistan," prepared by the distinguished Parsee scholar, Dastur Darab Peshotan Sanjana, B.A., and recently published under the auspices of the Parsee Victoria Jubilee Pahlavi Text Committee for the Trustees of the Parsee Punchayet, the words of Dr. L. C. Casartelli are well worth quoting. He says : "Perhaps the most important work that can be done for Oriental science by the Parsee savants is the publishing of the numerous Pahlavi texts, which still exist unedited in their libraries. It will be remembered that when M. Darmesteter was in India in 1886, he is said to have given tho Parsee community the advice to celebrate the Queen's jubilee by publishing as many texts as possible." The advice was sound, for it is known how much treasure of the kind still waits to be accessible to us. To these words pronounced in 1892 at the Ninth International Congress of Orientalists in London he added a long list of publications, which, to use his words, "represent what Parsee scholarship has done for the texts of the sacred or standard works of the Avesta, or of subsequent Pahlavi literature during the past ten years." He then expressed his belief, "that the list is not merely a long catalogue of varying value and merit, but also a fresh indication of that remarkable readiness to accept and assimilate outside elements, and to bring them into harmonious symmetry with its own system, which I believe to have been one of the leading characteristics of the Iranian intellect in all stages of its history."

The present edition strikingly confirms the above statement, as it affords a remarkable proof of the progress made by our Parsee scholars in the direction so highly recommended by European savants. The edition appears in the form of a large octavo volume

and consists of a photozincographic facsimile publication of the Pahlavi MS., belonging to Dr. Dastur Hoshangjee Jamaspjee of Poona. It is accompanied by a most valuable introduction, a complete critical apparatus, and a careful collation with an older Iranian MS., belonging to Ervad Tahmuras D. Anklesaria of Bombay. The Photozincographed reproduction of the MS. reflects the greatest credit on the Government photozincographic department at Poona, to which this part of the work was entrusted ; and gives to the book the important advantage, which could never have been obtained by the ordinary print in Pahlavi type, of being absolutely free from any interference of the editor with the original, and of exhibiting the text in the very handwriting of its compiler. This advantage will be specially appreciated by Pahlavi scholars knowing that Pahlavi words and sounds admit of various interpretations, and that they are best left in their original form for the purposes of critical study. The comprehensiveness of the collation forms another marked distinction of the book ; it compresses into one volume all the variants of the older Iranian MS., which the scholar would otherwise have to seek in it. Besides an element of novelty attaches to the book in the circumstance already pointed out by the learned Dastur in a paper read in 1893 before the Royal Asiatic Society of Bombay, of its embracing not only the Nirangistan, one of the sections of the 17th Avesta Nask called Huspâram, but also a large portion of the Airpatastân, the second section of the Huspâram Nask.

Apart from many other interesting details touched upon in the introduction, the Dastur elucidates very carefully the age and the history of the MS., as also the list, the condition, and the critical value of the extant copies in Europe and India. As a special claim upon the interest of the scholar, the editor puts forth his belief in the remotest antiquity of the religious ideas and ceremonies embodied in the Nirangistan, for the reason of their being, to a great extent, based on a number of lost Avesta fragments preserved in the Nirangistan. In support of his opinion he adduces certain concurring views of the Rev. Dr. L. H. Mills, the distinguished American translator of the Gathas ; but as Dr. Mills, in part, advances his theory conjecturally, and in part has not yet secured the adhesion of eminent scholars, the Dastur's contention rests upon problematic premisses. This peculiar position of the editor, however, does in no way derogate from the high standard of his critical and historical research, which has been repeatedly recognised as scholarly by European savants, and especially noticed by Dr. Casartelli at the Ninth Oriental Congress in his review of "The Literary Activity of the Parsees during the past ten years in Avesta and Pahlavi Studies." The edition must have cost the Dastur much time and labour ; he calls it a work of love, and in this we recognise a merit which is duly acknowledged by the President of the Victoria Jubilee Pahlavi Text Committee in his Preface of the book. As to the contents of the Nirangistan, Dr. Haug in his essay on the Pahlavi literature briefly says that the Nirangistan includes Avesta quotations which are no longer extant in the Zend-Avesta, that it consists of three fargards (chapters), and treats of a great number of details regarding rites, ceremonies and precautions to be adopted in their performance. The editor, however, has brought to light an oversight committed by Dr. Haug, inasmuch as the latter discovered in the Nirangistan only three fargards instead of five. Judging from the contents, as given by Dr. Haug, the Nirangistan would appear to be a Zoroastrian ritual, meant principally for the use of the priesthood. But in consequence of the intimate relation between creed and ritual, and the general importance of the comparative study of religious systems, everybody will welcome in this edition an indispensable means for the correct interpretation of the purport, and the bearings of this branch of ritual literature, so important in the eyes of the community

of the Dastur. What finally makes the edition especially opportune is its appearance at a juncture when the Bombay University by a laudable show of interest has sanctioned the introduction into its curriculum of a complete course of Avesta and Pahlavi studies. In consideration of what has been said, all will agree that the edition of the Nirangistan, as it is a publication of the Parsee Victoria Jubilee Pahlavi Text Committee first in time, is also one of first-class merit.—("*The Bombay Gazette*," 8th April, 1895.)

A Jubilee Literary Memorial.

The late Professor James Darmesteter, in his memorable Bombay lecture on "Parseeism : its place in history," which Mr. Gastom Paris, in his recent appreciation of that scholar, justly called a unique contribution to the history of ideas, exhorted his hearers to take steps to rescue from destruction and oblivion valuable fragments of their ancient religious literature and to publish editions of manuscripts of which there are only one or two copies extant. "What is needed," he said, "is the raising of a fund that will cover the expenses of editing a few texts to be chosen by a scientific committee. In a few days you are going to celebrate the Jubilee of the Queen-Empress, the golden marriage of India with England, the golden marriage of the East with Western civilization. You will join with your usual munificence in the public festivities, but if you want to impress particularly the Parsee mark upon your demonstration of loyalty, what better opportunity could be found at the same time to perform a duty to your race and to do honour to the Queen of the West, than by showing how deeply you have imbibed the Western spirit, the spirit of science and research ? * * * Let the revival of your literature, let the raising of the Jubilee Pahlavi Fund, be the Parsee Memorial of the Jubilee of the Queen-Empress." This eloquent appeal was effective, and the Parsees got together a sum of Rs. 10,000 to be devoted to the purpose pointed out by Mr. Darmesteter. The Victoria Jubilee Pahlavi Text Fund was started to publish facsimile editions of rare Pahlavi MSS. somewhat after the model of the famous Anecdota Oxoniensis series published by the Clarendon Press. After the unusually long period of eight years of gestation, the committee have published the first volume of the series edited by their Secretary, Dastur Darab Peshotan Sanjana. It contains rather large fragments of the Pahlavi translations of certain important portions of one of the Avesta Nasks, treating chiefly of the due performance by the priests of the great religious ceremony of Nirangdin, which is the coping-stone of the entire ritual system of the Parsee religion. Only two independent MSS. of the texts are known to be extant now, and both are in India. In this edition this unique text will be now accessible to scholars all over the world. Dr. West wrote that 'the task of editing the Pahlavi text of the Nirangistan is likely to be one of no small difficulty and uncertainty whenever it is undertaken,' but now that it has been successfully undertaken and accomplished by the young Dastur, a distinct service has been rendered by indigenous Parsee scholarship to students in Europe and America. And we are glad to see excellent fruit borne of such labours, for Dr. West, the greatest living Pahlavi scholar in Europe, is at present engaged in translating this newly-published text for Max Müller's series. ("*The Times of India*," 24th April 1895.)

[Extracted from "The Academy," 6th April 1895.]

When the late Prof. James Darmesteter was in Bombay, he delivered a lecture to the Parsee community upon their religion and sacred books, on February 2, 1887,

in which he earnestly advised them to raise a fund among themselves for the publication of a few important Pahlavi texts which existed only in rare or unique MSS. He further suggested that a Victoria Jubliee Pahlavi Text Fund would be a suitable Parsee memorial of the jubilee of the Queen-Empress which was then rapidly approaching. The fund was raised and a committee was appointed to arrange for the publication of three such texts, one of which, edited by their secretary, a son of their high priest, has now appeared.

The facsimile of 195 octavo folios has been well executed by the Bombay Government Photozincographic Department ; and the editor's collation of the Iranian MS. seems to have been carefully made. In his new edition of the Pahlavi Vendidad, which is well advanced, he will have a better opportunity of displaying his abilities as an editor of texts. It should be noticed that the first folio of the facsimile commences with a short Nirang, or rite, for the preparation of the Vars, or filaments of heir, supposed to symbolise the ancient hair-sieve for filtering the Hom-juice prepared and tasted during the ceremonies. This Nîrang is followed by a Persian-Pahlavi colophon, dated A.D. 840 (the last of the three ciphers being unfortunately erased from the photograph) ; and the colophon states that the Nîrang was found by the writer of that date (A. D. 1471) in the position he has copied it. It forms, however, no part of the Nîrangistân.

E. W. West.

Syavush and Sudabeh.

The genial and industrious scholar Dastur Darab Peshotan Sanjana favoured us yesterday with a contribution which supplements his paper on 'Next-of-kin Marriages in Ancient Iran,' which was read a year or two since before the Bombay Branch of the Royal Asiatic Society. Since that paper was read Madame Dieulafoy's striking romance, of "Parysatis" has given wider currency to the received traditionary and historical belief on this subject. Madame Dieulafoy, with all her pretensions to knowledge concerning Persian antiquities, takes Parysaties as she finds her in tradition, the consort of her brother Darius, and Artaxerxes wedded in succession to two of his nearest blood relations. Inquiry into the latest results of philosophical and ethnographic investigation would, however, have warned the gifted Frenchwoman against a too ready acceptance of conventional beliefs on this subject. We need not here reproduce either the earlier or the later of the Dastur's arguments on the subject. It is sufficient to say that he has gone far to establish the proposition that the Pehelvi terms, the use of which has led to a belief that next-of-kin marriages were common in early Iranian society, have a much wider meaning than has hitherto been attached to them. European Iranists seem to have come round of late to the conclusion, which the Bombay Dastur has set forth with so much industry and clearness—a result which must be regarded with gratification. For though, as George Eliot says, we cannot reform our ancestors, it is always satisfactory when we learn that they were better than they have been credited with being.—("*The Bombay Gazette*," November 13, 1890.)

[Extracted from the "Transactions of the Ninth Oriental Congress," pp. 528-534.]

"The Literary Activity of the Parsees during the past ten years in Avestic and Pehlevi Studies," by Dr. L. C. Casartelli.

'The transition from strictly Avestic to Pehlevi literature is made by reference to the new edition of the Pehlevi version of the Vendidad which is now being undertaken by

Darab Dastur Peshotan Sanjana, who has kindly forwarded me advance proof-sheets of the first few pages. This will evidently be a very carefully collated text, with abundant and scholarly *apparatus criticus*, and will make a handsome well-printed volume. It is hoped that it may be completed by the end of this year.

"The next department of literary activity to which I shall draw attention is the intelligent utilisation on the part of Parsee students of the most recent scientific writings of European orientalists in the form of translations of these latter into English. First and foremost comes the handsome version, in two volumes, of the greater part of W. Geiger's standard work, "Ost-Iranische Kultur im Alterthum," by the accomplished son of the high-priest Peshotan, under the title, "The Civilization of Eastern Iranians in Ancient Times. By Dr. W. Geiger. Translated from the German by Darab D. Peshotan Sanjana, B.A. London: Henry Frowde. Vol. i. 1885; Vol. ii. 1886." This version by the Parsee of a German work into English is excellently done, and deserves high praise.

"In addition to translations of the kind from European languages, a considerable number of original essays, either in English or Gujarati, have been produced during the decade by Parsee savants. A few of these may be mentioned here. Dastur Darab has published "Next-of-Kin Marriages in Ancient Irân. London: Trübner, 1888;" and quite recently, "The Position of Zoroastrian Women in Remote Antiquity. Bombay, 1892." As this paper is merely a bibliographical record, I do not touch upon the points of controversy between Mr. Dārāb Peshotan and myself involved in these small volumes which I have fully treated of elsewhere (in the *Babylonian and Oriental Record*), and merely register the essays as able and interesting presentations of the author's own views."

THE PAHLAVI VENDIDAD.

The *Academy* of 12th January contains the following notice of a useful work by a Zend scholar:—"Dastur Darab Peshotan Sanjana has sent to Oxford advance-sheets of an excellent edition of the Pahlavi translation of the *Vendidad*, prepared with the collation of many MSS., which were not at the disposition of the former editor. This edition will also possess the advantage of copious notes at the foot of the pages, instead of sparse ones at the end of the book. Considering the length of time since the first edition was issued we expect an advance upon that production; and this is, in fact, presented." Dr. Karl Geldner praises the scientific attainments of the Parsee scholar, and remarks: "Derselbe verräth wissenschaft und wissenschaftliches streben, its solid und fähig einen Curs zu leiten, der die Garantie des Erfolges gibt."

"I have examined the Pahlavi Text of the Vendidad which you are about to publish, and consider it to be extremely useful to Avesta and Pahlavi Scholars. Spiegel's text, so far as it is based upon the original portion of the old MSS. K_1 and L_4, is not susceptible of much improvement until better authorities are discovered. But for the earlier part of the Vendidad the original text of these MSS. is lost, and Spiegel had to rely upon modern MSS. Here you have been able to consult much earlier copies of K_1 than were accessible to Spiegel; and the publication of the readings of the MSS. ML. and BU., now three centuries old, is the most valuable feature of your edition."—Dr. E. W. West.

(2) "An excellent contribution to Pahlavi Literature."—Prof. C. de Harlez of the University of Louvain.

THE DÎNÂ Î MAÎNÛ Î KHRAT—"This is the first complete edition of the Pahlavi Minû-Khirad, the text of which has been carefully collated."—Dr. E. W. West.









